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Of the Church · By the Church · For the Church

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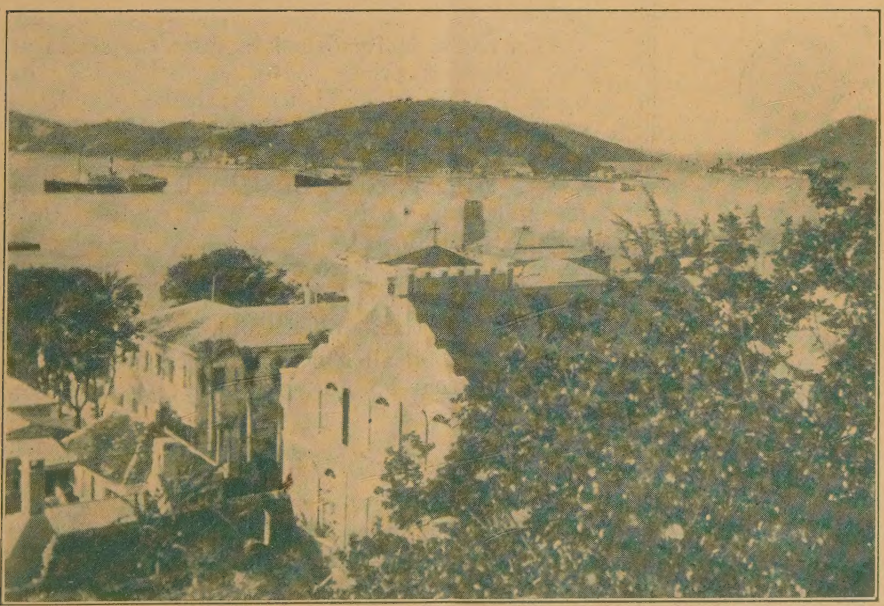

A VIEW FROM THE PARSONAGE OF ONE OF OUR CHURCHES IN THE VIRGIN ISLANDS (See Page 5).

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Of the Church - By the Church - For the Church

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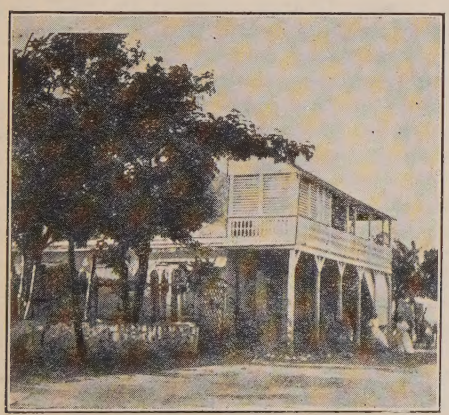
The Virgin Islands

BY REV. C. E. HOFFSTEN

THE Virgin Islands, in which the Lutheran Church of America has become so vitally interested since the transfer of the islands from the Government of Denmark to the United States because of the action of the United Lutheran Church in taking over the care of the Lutheran churches in the islands, are located about forty miles east of Porto Rico,



DEACONESS HOME AT FREDERIKSTED.

1,500 miles from New York and 1,020 miles from the Atlantic entrance of the Panama Canal.

The Virgin Islands number about fifty, but only three are of sufficient size to be known by name to any but geographers and local inhabitants.

The three main islands are named St. Thomas, St. Croix (or Santa Cruz, as the Spaniards called it. Columbus landed there in 1493), and St. John.

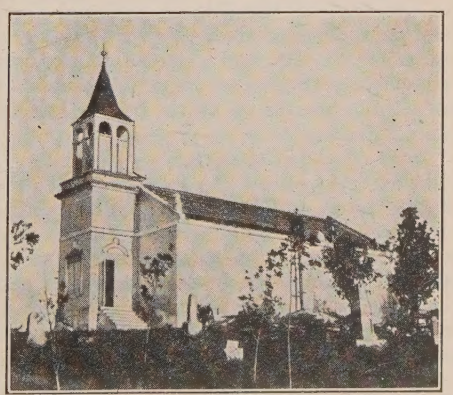
In size St. Thomas measures 28.25 square miles in area; St. Croix 84.25 square miles, and St. John 19.97 square miles, making a total of 132.47 square miles for the three islands. The combined area of all the islands, large and small, is between 138 and 142 square miles.

ST. THOMAS.

St. Thomas is the most important of the group, because of the fact that the harbor on the south side of the island, on whose borders the town of Charlotte Amalie is beautifully located, is one of the finest in all tropical America. St. Thomas lies on the direct line of communication between European ports and the entrance of the Panama Canal, as well as in direct line for vessels plying between the two Americas or between the Atlantic and Pacific ports of these continents. Its location commands the Virgin passage to the Caribbean Sea, and forms the easternmost gateway to that body of water.

The strategic position of the island is therefore clearly understood, and the intention of the Government is to establish there a great naval station.

With her great coaling stations and dry dock, Charlotte Amelie, before the outbreak



LUTHERAN CHURCH AT FREDERIKSTED.

of the war, prospered and fattened on her commerce. Men and women found ready employment and were enabled to make a living wage by coaling the great ocean-going steamers. All this was changed at the outbreak of the war in Europe. The

steamers of Germany, which made continual use of the harbor of St. Thomas, were driven from the seas, and only now and then did a ship find its way into port. In consequence business came to a standstill, and but little opportunity was afforded for the islands to earn a living. The other islands likewise suffered from the same cause. All this will again be changed by the American occupation and great prosperity will come to our new possession. What a providential step was not therefore taken by our beloved Church in overtaking the care of the Lutheran churches in the islands, in order that through vigorous and efficient work their interests might be thoroughly conserved and the welfare of the kingdom of Christ in this easternmost outpost of our Lutheran Zion in the Western Hemisphere safeguarded.

ST. JOHN.

St. John is the smallest of the three islands being only eight miles long and three miles wide in its broadest part. The population is about 1,000. It has a good harbor in Coral Bay.

St. John is famous because it is the source of more than half of the bay rum of the world.

ST. CROIX.

St. Croix is the largest, richest and most populous of the three islands. It lies 40 miles southwest of St. Thomas, has an area of 84.25 square miles and a population of approximately 20,000.

The soil is very productive and extensively cultivated, more than 16,000 acres being devoted to sugar alone.

There are two towns in St. Croix—Christiansted and Frederiksted. Christiansted, with a population of approximately 4,500, was the seat of the Danish Colonial Government. Frederiksted, though having a population of only 3,000, does about 80 per cent. of the export and import business of the island, having a much better harbor than Christiansted.

CLIMATE.

The climate of all the islands is healthful for whites, and during the cooler months is made enjoyable by the trade winds. The hottest weather is in August and September, but it seldom becomes oppressive, and prostration from heat is unknown. Throughout the year the temperature ranges from 65 to 92 degrees.

PEOPLE.

From Rev. A. C. Kirkegaard's report to the General Council we quote the following:

"At the time of Columbus (he landed in St. Croix in 1493) the Indians dwelt on the islands, but they are no more and when Denmark acquired St. Thomas in 1672 there was only a very little flock of Dutch colonists on the island, and St. John, which was annexed a few years later, had no inhabitants; the same was true of St. Croix when purchased from France in 1733. The colonists saw the possibilities of the islands, but to supply the labor on which they were dependent they imported slaves from Africa. It was not pleasant to hear how these slaves were treated, or rather ill-treated, until they were finally given their liberty in 1848.

The present population consists mainly of the descendants of these slaves. They are physically strong and able bodied, well able to perform what they see others do, but otherwise weak. They lack initiative. The cause of this must be found in slavery and the fact that the slaves were heathen."

The language spoken in the islands is mainly English. The Danes never attempted to interfere with the native preference for English, and never made Danish compulsory in the schools. In fact it is stated that these islands are more like the "United States" than any other territory in the West Indian group.

CHURCH WORK.

The Moravian Church was the first to begin mission work in the islands in 1732; the Danish Church followed in 1757, and others later. It is said that at the present time nearly the whole population is connected with some church.

The statistics show that the Episcopal Church has 35 per cent. of the church membership in the islands; the Catholic Church, 27 per cent.; the Moravian Church, 20 per cent.; the Lutheran Church, 11 per cent.; the Dutch Reformed, Methodist and Baptist churches each 7 per cent.

While therefore the Lutheran Church has been the state church, still it numbers far less than most of the other churches doing work in the islands. This may be accounted for in many ways, as, for instance, the difficulty for the state church to secure men to take up work in the islands, causing sometimes long and disastrous vacancies in the pastorates, while the Danish pastors themselves, being unfamiliar with the language, found difficulty in making themselves understood. The present pastors, however, with provost Helweg Larsen at the head, have proved to be earnest, conscientious and capable workers and marked progress has been made.

The Lutheran Church, though relatively small, is recognized as one of great importance and its work is carried on in all parts of the islands.

The largest and oldest Lutheran Church in the islands is in St. Thomas, with a total membership of 1,400, with church property, including church edifice and parsonage, valued at $19,500. Rev. A. Bergh was the

(*Continued on page* 29.)

"The Christian Soldier's Loyalty"

BY MISS LYDIA MARVICK

WHAT is loyalty? Loyalty has been defined as "The willing and practical and thoroughgoing devotion of a person to a cause." A loyal man must "have some cause to which he is loyal; then he must *willingly* and *thoroughly* devote himself to that cause; and he must express his devotion in some *sustained* and *practical* way, by acting steadily in the service of his cause." Worthy examples of loyalty are: the patriot, so devoted to his country that he not only lives, but is ready to die for that country; the man who becomes a martyr for the sake of his faith; the captain who is so devoted to the requirements of his position that he works for the saving of ship and passengers when he is conscious of his own coming destruction.

It is the first duty of every soldier to swear allegiance to his country and the principles for which it stands or in other words to give his pledge of loyalty. The Christian soldier is admonished to be loyal at all times, in I Cor. 16:13, "Watch ye, stand fast in the faith, quit ye like men, be strong." And in Rev. 2:10, "Be thou faithful unto death and I will give thee a crown of life." And also Eph. 6:10, "Be strong in the Lord and in the power of His might." But is loyalty necessary, now? By common consent we are living in most momentous times. *Now* the door of opportunity stands wider than ever before. Christianity has not failed but we have failed to do our part. Have we been waiting for the Lord to draft us into his service or are we willing to enlist. Our enemy is strong and goes about as a roaring lion seeking whom he can devour.

The Christian soldier must therefore "be strong" and help his weaker brother through prayer. Half way measures will not answer. Our general secretary, Harry Hodges, in the March issue of the LUTHER LEAGUE REVIEW, begs us to be loyal Lutherans. He says in part, "Our Church is being watched as it never was watched before. Some are watching us with new interest, some with suspicion, some with high hopes. Just now is the time to prove that we are zealous for the cause of the Gospel and for its spread throughout the world. We must be loyal to our Church and to her great mission in the world. *Leaguers be loyal in the fullest sense of the word.*"

How can we be loyal? As soldiers of the Cross we must think seriously of the cause. We must build up our faith with knowledge, and the best source we have of this is the Bible. Here we can learn to know Christ, the only perfect example of loyalty. He was truly obedient and loyal in carrying forward His Father's cause to victory although it demanded His death. He loved the cause for which He was sent.

We must consider what the cause really means. We are warring on the Devil, the world, and our own flesh. It is a constant struggle and if we lay down our weapons—the Bible, prayer and personal effort—even for a short time, it means surrender. It is essential to be ever faithful. That is—we must "willingly and thoroughly devote ourselves to the cause." It has been well said that "a loyal man serving his cause is not seeking his own private advantage." Our cause is above and greater than self and we must be willing to serve to the point of sacrifice if we would be truly loyal. God is ever watching us, and will not give us hardships too difficult for us to overcome. The soldier in the present war is expected to be ready to bear any hardship whatever and to do so uncomplainingly. This is vividly told in the following incident which was told by one of the correspondents in France to the Minneapolis *Journal:* "sitting in a dugout in the trenches the other night I heard a major give an inspiring talk to the battalion officers. The feeble light of the room and the grotesque shadows suggested cave life. Every man stiffened as a result of that talk. 'We have reached the top in training,' he said, 'and every man in the company should realize it. If you need anything, *come and tell me,* and I will get it for you if I can. If I do not get it, I do not want to hear about it again, for it means that I can not get it.'

"We will have three meals a day, if we can get them. If we have to miss one meal, we will not be badly off, and if we miss two or three it will not be much worse. We are expected to work from midnight of one day to midnight of the next day. If there is any chance to sleep between, all right; it will also be all right if there is no chance. Let everybody pitch in. While mud and water must be fought, it may be much worse. The hopes of the nation are fixed on each man."

And our boys "over there" answer "all right" cheerfully. They stop for nothing. We are seldom called upon to face such conditions, as those just pictured, for the Kingdom of God. Can it be true that we think we are asked to sacrifice too much for the sake of the Cross when Jesus Christ went through the supreme test of sacrifice for each of us?

Having decided to be loyal Christian soldiers ready to meet all that is demanded of

us and with Christ as our captain; and having prepared ourselves, to "act steadily in the service of His cause," through study of the Bible and communion with Him, we must speak. We will not be able to keep the inspiration to ourselves, but will hasten to tell our neighbors the truths we have learned. We will feel forced to correct every false statement we hear, and thus save much possible harm.

As loyal Christian soldiers we must express our devotion in some sustained and practical way by acting *steadily* in the service of the cause. We must act. In order to do so in the best way possible we must examine our talents. "We must use those talents, when we find them, as this is one of God's ways to make us happy, and to help us to grow." One who is especially gifted should consider well before he decides which course he will take. He has a special mission in life and another cannot take his place. A young man of rare talents, and who seemed especially fitted for the ministry, wavered in deciding to study theology thinking he was fully as well fitted for the law or statesmanship. For advice, he went to a certain judge, a man who had no faith in Christ. Even so he told the boy that he would finally decide in accordance with the sincerity or insincerity of his faith. He also said, "Did I believe as you Christians pretend to believe, that in Christ, the Crucified, lay the one and only hope of immortal life and salvation, I would spend every second of my life, every atom of my strength, in winning every class and condition of men for Him. I would neither eat nor sleep while there was one unsaved soul within the reach of my influence, until I had left him no shadow of excuse to say, 'No man cared for my soul. I perished ignorant of the great, eternal gift that should have been mine!' You Christians are either criminally careless, or not sincere." The boy's loyalty was aroused. He chose the ministry.

Are Christians insincere? Are we criminally careless of our duty? Are we disloyal to our Captain? Let it not be said, or even insinuated, of us as Luther Leaguers. Let us, each one of us put forth our best efforts so that the talents given us may bear fruits for Him, who gave them. Those so richly blessed will find their places as missionaries, foreign and home, as ministers in an established congregation, deaconesses, or now in time of war as camp pastors, army chaplains, Y. M. C. A. secretaries, or Red Cross nurses. The returns, in money, are not great for these services it is true, but *service* not gold is success. We who are not endowed with such great powers are not able to do such great things. Many of us are so apt to say, "If I were gifted perhaps I, too, could be loyal and be a missionary or do something worth while." Our loyalty will not be measured by the position we fill, but the way in which we fill it, and the number of opportunities we take advantage of.

As faithful workers we will take what comes to us. In the Luther League some are especially fitted for certain offices. They will be called upon to fill these to the best of their ability. Each member of each committee will be showing loyalty by being alive to his work throughout the year. When asked to take part in the devotional meetings it is but a part of our duty to respond heartily by doing our best. We must cooperate and help each other. Every member can help the League in some way. A friendly greeting, a cordial handshake, an invitation may mean a new member, or encouragement to a timid one. The Luther League needs the prayers of every Leaguer who is a loyal Christian soldier.

But we cannot be satisfied to do what we can in the Luther League. The Sunday school needs our help. If we cannot teach a class we can give encouragement by being an active member of the Bible class, and influencing others to come to Sunday school. We can also help the congregation, our regular interested, loyal presence at services will inspire the minister, and he, in turn, will be able to preach more earnestly. If we can sing or play it is our loyal duty to assist when called upon. Music has touched many hearts where other methods were of no avail. Then we must remember those outside of the Church. Here is where personality and influence counts. We must live such lives that the world cannot help but see that some power higher than self has made us strong.

Surely each and every member of the Luther League can find some niche to fill, thereby living loyally as a Christian soldier. Whatever we do, be it as ministers of the Gospel, Luther League officers, committee men, Sunday school teachers, pupils, organist, members of the choir or other, let us fill our place prayerfully and loyally to the fullest degree. Let us remember Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

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—The third annual banquet of the Men's League of St. Stephen's Church, Erie, Pa., Rev. L. O. Benze, pastor, took place Thursday evening, April 24. About one hundred men were present to listen to the inspiring address of Rev. Henry G. Miley, of Detroit, Mich., on "What Lutherans Owe to America." The Lutheran churches of the city had unusually large communions during the Easter season, fine offerings and a gratifying number of accessions.

The Luther League in the Trenches

BY TENNER THOMPSON

THE day of chivalric warfare is past. The two opposing armies no longer face each other upon an open field but from behind concrete walls and masses of earth, with a yawning gap known as No Man's Land stretching between them. This is trench warfare. In one trench dwells a great idea and in the opposite trench an antagonistic idea prevails and in combat the space between is uninhabitable. In the so-called great world war today democracy faces autocracy in a battle for the supremacy of world government.

But there is a *real* great world war, whose generals are not always visible, whose men are not formed into visible battalions. In this war there are no great decisive battles in the same nature as Waterloo, Agincourt, Gettysburg or Verdun. Not even the trenches of this warfare are visible apparently. It is a conflict as old as the fall, yea older is the fight between good and evil and there is a no man's land between, for man cannot serve two masters. Because this conflict has lasted so long that we have become accustomed to it, because the officers are not Cæsars, Napoleons or Bismarcks, because the ammunition and the trenches are not so monstrous apparently shall we say that this conflict is insignificant? Let us note.

From our point of view, dear Christian Luther Leaguers, and I address you as being on the side of God and good, there is one great battle front and three trenches, viz., the social trench, the educational trench and the religious trench. Each trench must fortify itself to withstand the onslaught of modern warfare that is carried on by the field marshal of evil, the devil. Not with the modern concrete and the multifarious material of the trenches in Europe but with something greater and more lasting. Let us look at the material.

How shall we intrench ourselves socially? It must be remembered that since Christ is our chief and His great servants down through the ages, Abraham, Moses, Isaiah, Paul, yes and Luther, are our instructors that we must fortify *each* trench with *their* principles. Having then Christ as our leader and the open Bible and prayer as foundations of our social trench what other elements should we use as a bulwark against the oncoming tide of sin and army of temptation? Let us above all use a little common sense which simply means that we bring into account our fund of experience in social activity as a Luther League. At the last convention in our discussions we laid great stress on the social function, but it appears from our fund of experience that if the Luther League becomes simply a social organization it is on the way to a natural death as a Luther League. For we would be "missing the mark" and that is the real meaning of sin. Also no social organization built simply on the temporal structure of "having a good time" or "spending a pleasant evening" can ever be a strong factor intrenched against the ever increasing power of sin. For the devil's spies will soon find the weak point in such a trench and will send a bombardment of "things that have no harm in themselves." For the great deceiver is an adept in veiling falsehood in a shroud of truth and like the sugar coated pill it is swallowed whole by the unsuspecting person. "Dancing is good exercise and a grace-giving discipline but many a good girl has gone from the private dance through the ball room to hell. Card playing passes a pleasant evening and "there is no evil in the cards," but many boys have lost their liberty in this world and the next because of the direction given to the thoughts and association in card playing. Lest we stress too much the social trench and be subject to the wiles of Satan let us remember that it is only a third line trench in which we as Luther Leaguers meet our fellow men always having as our highest ideal the leading of every soul to higher and nobler ideas in this life and touch the spring of longing in every heart for the walk with Christ. Is this a narrow program for a social hour, then remember that the straight gate and the narrow way leads to heaven, but it is broad and glorious to the Christian Leaguer.

Having become interested in the soldier life of the Luther Leaguer in the social trench it is necessary to learn to fight and to become skilled in the use of Luther League war weapons. In the educational trench the great principals of Luther are the foundation stones. Prayer and faith must ever be the impetus which drives the Luther League on to a deeper study of God's Word in particular, and all religious subjects in general. But here, too, guards will be placed by the successful Luther League so that in educational work it will not let the enemy's spies pass within our lines in that gradually first place is given to the consideration of worldly topics—"topics of worldwide interest so-called." It is well to remember that secular learning is only an instrument in the hands of the Christian. Philosophy is the hand maid of religion. Let not the Luther League give more attention to secondary things than to the

Great and First Principle on which all other things rest. Let us be true Lutherans and emphasize essentials, for the other things will be good if we put God first. Luther emphasized freedom of religious thought but from it followed freedom in all thought and today men base their government upon freedom.

The Luther League's front line trench is where the enemy meets its Verdun. In that trench fight the soldiers of the Rainbow Division (the division that is tied to God). Their weapons, their bulwarks, their whole fighting paraphernalia is indestructible. General Devil and all his allies cannot gain a foothold in the trench where prayer is the weapon. "Put on the whole armor of God that ye may be able to stand against the wiles of the Devil," says Paul to the Ephesians. What is this armor. Paul says in 6:14 and following of this book—"Stand therefore having girded your loins with truth and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace, withal taking up the shield of faith wherewith ye all shall be able to quench all the fiery darts of the evil one, and take the helmet of salvation and the sword of the spirit *which is the Word of God,* with all prayer and supplication."

It is said that trench warfare is the most rigorous campaigning for the soldier. So it is for the Luther League. But when the great aim is to go "over the top" of Heaven to God all hardships are pleasure. And before any Luther League can go "over the top" on this earth with Christ as it's captain it must work diligently night and day in the trenches. When we have the great goal in view—not Berlin or bust, not Paris before Christmas, but heaven and the everlasting crown of life, then trench warfare is a grand and glorious work and not a cold and dry and lifeless work. Down then Luther Leaguers into the trenches and throw up before the evil world the faith of Luther and the hope of Paul and the love given by Christ. And when the time comes to "go over the top" may God bless us that it may be a successful charge and that having gained each new position of power let us maintain it with dignity, honor and in true holiness.

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Tragedy of the Inner Life

Or "Battles Within"

THE greatest of all creatures is man and the greatest thing about man is the inner life, the light, the visions, and the possessions within.

We all know that there we are solitary, that there every man is a hermit. And, while this is true, in other sense this inner life is filled with desires, temptations, prayers, mean selfishness; and it is into this confusion that faith brings the nature of God, the life of the risen Christ, and the peace and power of the Holy Spirit's indwelling.

If the light within be not right, it matters not what the outward appearance might be. Let us make this thought real to ourselves, that, if we are God's, there must be life, the divine life, and it must be in us a hidden man whose vitality is the controlling force of all our being.

The majority of the people call themselves Christians and say they believe in Jesus. It is one thing to believe what the Bible says about Jesus to be true, but a wholly different thing to believe in Jesus with a childlike confidence and joy as my personal redeemer who has come to this world especially to save me from sin, death and the devil.

We all acknowledge that we are sinners, and yet, how many there are that are not under conviction. You hear it said that it is hard to get a rich man convicted for a crime, but it is much harder to get a man convicted of sin, to get him to see and to feel that the worst thing in his life is his sinfulness before God and his hopelessness for eternity. But this work must be done or nothing further can be done. Dear friends, do not draw back when the Good Spirit comes to convict you of sin. Our own reason shows us that we are imperfect and do many things that are not right, but this is not conviction. The Spirit alone can convict the world of sin.

In the seventh chapter of his epistles to the Romans, the apostle Paul gives a description of the conflict between grace and corruption in the heart, between the law of God and the law of sin. We may apply it in two ways, namely, to the struggles that are in a convinced soul, but as yet unregenerated, and to the struggles that are in a renewed, sanctified soul, but yet in a state of imperfection.

To the awakened conscience the most serious question is how to find favor before

God—What shall I do to be saved? This is a question that comes to so many. Perhaps we ourselves have asked that very question, "What shall I do?" We think we must do something to amend the wrong we have already done. So the weary sinner launches on a new career, determined to struggle against his own flesh, his own evil lusts, and become rich in good works.

It is not only reason that will lead one to take that stand. The very word of God that awakened us to a consciousness of guilt, namely, the Law, says, "This do, and thou shalt live." But whosoever has tried to live by "this doing" has tried the most impossible task. It is a very common mistake to suppose that we can be holy if we only want to. We think our difficulty lies in bringing our will to act on the side of what God requires, and that is we really put forth sufficient will power, we shall enter upon a spiritual life.

In Romans 7:18 we read, "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." Here is a man who discovered that the spiritual life is something above the reach of his will at his highest stretch. He cannot grasp spirituality and bring it down into his life by willing to do it. That is the tragedy of inner life. The defeat of a languid desire is nothing; but to throw the whole power of the will on the side of something which God commands and then find the will breaking down, that for an earnest soul, is tragic beyond words.

Let us pause for a moment to consider what Paul means with the word "good"; "but how to perform that which is 'good' I find not." He is not speaking here of morality, of honesty, of kindliness, etc. These things lie completely within the power of the will. No, he means such things as these: "For me to live is Christ, and to die is gain"; and, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith in the Son of God Who loved me and gave Himself for me." He meant he was defeated in a will to be Christ-like, for that was his standard.

The man in the seventh chapter of Romans is not a listless dweller in spiritual things; he is a man whose heart is breaking and whose being is in agony because his life is not like Christ's. He knows that he is struggling with something real, and he is determined to have the solution to his problem if God has one for him. Here Paul's will is aroused to his utmost power and still he cannot do a thing. He finds himself in despair and utter collapse of self.

In an instant he lifts up his face in trumphant testimony and says, "The law made me free from the law of sin and death." Romans 8:2.

To come to Christ is the most decisive and momentous act in a man's life. It involves a total change in his relationship to God and to the world. No one has ever taken this step who has not been empowered by the Spirit of God. When a person is born again the old life is not altogether dead. The roots of sin are still to be found in the heart. The result is that there are in a Christian who lives fighting for supremacy. We call them the "old man" and the "new man."

It is clear then that the life of a Christian is a continued struggle as long as life lasts. The only way we are able to conquer is to go to God for help. Jesus conquered because he had power in God.

When Peter started to walk on the water, his faith was strong, but it weakened and we see the result. He commenced to sink. So also with us: Our faith must daily be strengthened in order to be able to stand against the storms that meet us in our life.

We have a tendency to "spare" ourselves, as Peter put it to Jesus. We are tempted to follow our own impulses and we yield many a time to evils when we should absolutely refrain.

We must fight the good fight, we must not give up until we are made more than conquerors through Him Who hath loved us. It is a great comfort to a dying saint when he can look back upon his past life and say with our apostle, "I have fought the good fight, I have finished my course, I have kept the faith."

ANNA HAFNOR.

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WHEN THE BOYS COME HOME

The National Lutheran Commission has endeavored to send a little pocket piece or medal to every Lutheran serving with the colors, whose name and military address we had. To date we have sent out in the neighborhood of 50,000 and are sending them every day. We have not, however, been able to reach anywhere near the full amount of our Lutheran boys. Several of the pastors have written us for such medals to be distributed to boys and nurses too, at some of the welcoming home festivities. We wish to take this opportunity of making public the announcement that we shall be only too glad to supply any pastor or congregation with a sufficient number of these medals to go to their members who have been in service. Please write direct to the Commission's office, 437 Fifth avenue, New York City, and the medals with the gift letter will be sent immediately.

Christian Warfare

BY SADIE VALENTIN

THE texts for this paper are found in Timothy 1, 18-19, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. Holding faith and a good conscience; which some having put away concerning faith, have made shipwreck."

Also Timothy 6, 12.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

War—warfare! What more fitting subject could be given at this time when every one is thinking about war; when every one is thinking in terms of war? I have decided to show in this paper the place of faith in volunteering for war, in training for war, in the battle itself, and in attaining victory.

Do you know the story of the two brothers who came to Christ asking that they might have a place in His kingdom? Christ's answer was another question, "Are you able to accept my cup and baptism?" Although they did not know the significance of this question; did not know what he meant—they so thoroughly believed in Him that they answered, "We are able." This answer showed courage, for they did not know what this pledge would cost them; it showed love, for they were willing to follow Him anywhere; it showed faith, for they did not know what their promise would lead to, but they believed in Christ and in his wisdom and were sure that he would lead them to what was truest and best for them.

They did not question their ability. They heard the divine voice calling their names and there was no hesitation. They volunteered their services with a "Here I am, take me." And why did they offer their services? Because the true spirit of Christian faith is one of confidence in the presence of duty. No command, no responsibility, no requirement is too great.

Nor was this the only example of faith leading to voluntary service. In Old Testament times the patriarchs and prophets always responded with a "Here am I." In the New Testament we find the same thing true. St. Paul is a good example. When his friends begged him not to go to Jerusalem he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Later thinking of Rome, the great city of the heathen world, he wrote, "I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ." Again, when he was a prisoner for Christ's sake and knowing he must soon die, he writes, "I am ready to be offered."

We might say the motto of his life was, "I am ready." He was ready for life, if Christ so willed; or, he was ready for death, if by that he could best glorify his Lord. This is the only true spirit of one who would follow Christ faithfully.

"So nigh is grandeur to out dust,
So near is God to man,
When duty whispers low, 'Thou must'
The youth replies, 'I can.'"

When we have enlisted our services, does that end our responsibilities? Oh, no, that only begins them. Then come the little every day trials of training. Then possible we need faith more than we did for the enlistment.

One of the first things we must learn is that in ourselves we can do nothing. Our power comes from the Lord. One of the disciples said, "I can do all things in him that strengtheneth me." When Christ sent out his disciples to heal the sick and raise the dead, they believed in the power of the Lord and as they spoke in the name of Christ, power was in their words and touch and they worked miracles.

The next thing for us to learn in this training camp for Christian warfare is that nothing is impossible with God. If he gives us a duty, he will give us the strength we need to perform it. We are so one with Christ through faith, that his strength is ours if He sends us. We are strongest when we are weakest in ourselves, because the amount of our conscious weakness is the amount of the strength he gives us. We must learn that we can do all things in Christ.

There are but two rules to follow to gain this strength — faith and obedience. Strength will not be given unless we obey. We cannot do the tasks ourselves, there is not enough strength in us. But when we without doubting begin to do God's will, He will put His strength into us. This strength does not come to the one who hesitates, but to the one who goes firmly on in the way marked out for him. The waters of the Jordan were not cut off until the feet of the priests who led the people touched the water. It would never have opened for people who waited on the banks for it to open. There is time for quiet, patient waiting—when we have done all we can—but

there is a time when waiting is a defeat and failure.

It is in hard times that we learn our best times and do our best living. Certain birds, when they are taught new songs, are shut up in darkened cages. Here they hear the notes of the song they are to learn. By and by they begin to sing what they hear. They are made to sing it over and over until they have learned it perfectly. Then the curtain is withdrawn and they sing it in the sunshine. It is thus that God sometimes puts us into darkness that we may learn to be faithful, obedient soldiers of Christ.

Our training is over. We still have much to learn, but we are needed in battle. Will we be able to stand the onslaught of Satan? Will we be true to our colors? We know that by faith the just live on, when others die. They are not overcome by sin. Nothing can kill spiritual life while faith lives. When a man who has faith in God is put back for a while in warfare, he is not baffled; when he is wounded by his enemies, he is not slain; when another man is trampled under foot, he rises and shouts, "If I fall, yet shall I rise again." And it is true. The blood of faithful Abel cried to the Lord from the ground and it is still crying to this day.

Luther was always ready to do battle for his Lord. Do you remember when the Elector was afraid he could not protect Luther if he went out to battle with the Pope? Do you remember what he said? These are his words: "I come under a far higher protection than yours; nay, I hold that I am more likely to protect your grace than your grace to protect me. He who has the strongest faith is the best Protector." Again when his friends were anxious and asked him where he would find shelter if the Elector could not protect him, his calm answer was, "Under the broad shield of God."

The world needs different types of people. Luther could not keep still, he must speak and write. Melanchthon, although a great man, was called a "soft-treader" by Luther. Where would we have been had Luther been a Melanchthon? The times needed a firm leader and faith made Luther that. He was there to battle for Christ.

Think of the history of the apostles. Could Peter have gotten up time after time before the priests, Pharisees, even the hostile sanhedrin and said such accusing words as he did if he had not been strong in faith? He was fighting for his Lord and victory must come.

We ought never allow ourselves to be beaten in battle. It is the privilege of every believer in Christ to live victoriously. Notice, I said it is the privilege of every believer in Christ to be victorious. Is it then necessary to have faith to fight the Christian warfare? Why, the fact of having faith, insures victory. God puts us in places where we must struggle. By doing this he gives us a chance to win the richest blessings. Never does God make life so hard for us, in any circumstance, that we can not live victoriously thru the help which he is ready to give.

Somewhere in the Epistles of St. Paul we find these words: "There hath no temptation taken you but such as man can bear." But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." This is a wonderful assurance. We need never say, "I cannot overcome this temptation and must yield and fall. We need never fail. But we must have faith that Christ will give us power to endure it and will grant us victory.

We must all meet trials in some form, but with this assurance we need never be overwhelmed by it. We cannot help weeping sometimes; even Jesus wept. But our tears must not be rebellious ones. Faith must permeate our sobbings and cries and we must be ready always to say, "Thy will be done."

After each battle we are able to live more earnestly than before, for our lives have been enriched by the experience. We have grown to be wiser, more thoughtful, better guides and helpers of others. "Instead, therefore, of letting our hands hang down in despairing weakness, we should rise up quickly, fresh from our new anointing and hasten on to duty that is awaiting us."

Thus all Christian life should be victorious. We should never allow ourselves to be defeated in any experience that may come to us. With Christ to help us, we need never fail, but may ever be more than conquerors. We may fail in the worldly sense, but in the spiritual world we are conquerors, if only we are faithful. There is no real failure but in sin. Faithfulness to Christ is victory, even when all is lost.

All things fulfill their purpose, low or high. There is no failure; death can never mar the least or the greatest things that are; until our work is done, it matters not how nigh

May be the night that is never far
That long e're sunset lights the evening star,
That throws its still shadow up into the sky.

The "Little Book"

IT was down at Camp Wadsworth, in those tense, nerve straining months of 1918, that the Lutheran boys of the Twenty-seventh Division gave it the name of "The Little Book." Its real name was the Army and Navy Service Book, but to the boys it was just "The Little Book."

Thousands of loyal Lutherans contributed thousands of dollars to put 150,000 volumes of that "Little Book" into the hands of as many brave Lutheran lads. It fell to my lot to distribute 2,000 of them. Half of them went to boys from New York State in the Twenty-seventh Division; the other half went to lads who came to Wadsworth later from Minnesota and Wisconsin. I wanted to add just a bit of the personal touch to the gift, so I pasted on the inside cover of each volume this little message:

This Little Service Book
is the gift of
THE LUTHERAN CHURCH
to
HER BOYS

It would remind you of the fact that your Church REMEMBERS you, HOPES for you, PRAYS for you.

Carry this little volume with you wherever you may go—on the march, into the battle, to the hospital.

Let its Word be a source of strength in temptation, comfort in sorrow, and help in the hour of need.

Go forth as a real Soldier of Jesus Christ. "Be strong in the Lord and in the power of His might."

By the grace of God, keep yourself pure; and if He wills that you come home again, come home clean.

Remember your Church, and the sacred vows you once made to your Lord before her Holy Altars.

"Fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a Crown of Life." Rev. 2:16.

God bless you and keep you!

Your Friend and Camp Pastor,
E. E. RYDEN.

Camp Wadsworth, S. C.
Lent, 1918.

I knew the men valued the books. In camp I heard many expressions of appreciation from our men, as well as words of tribute from other sources. A Baptist chaplain begged one of me to assist him in conducting his regimental service. Y. M. C. A. secretaries told me of boys who had come to them and asked for "The Little Book." An Episcopalian chaplain admitted that it was far superior to their own Service Book, which did not contain music.

Many times after the boys left for France I wondered about those "little books." Would they prove a real help "over there"? Would they prize them enough to keep them, or would they eventually throw them away? I know now what they did with them. And, oh, if those thousands of "little books" could only tell their story, what a tale it would be!

Last week, when I mingled once more at Camp Merritt with the returning heroes of the gallant but shattered Twenty-seventh, I found it hard at times to restrain the tears at the tales I heard. Did they keep the little books? Yes, they kept them. And they brought them back with them, too—that is, the lads who lived to bring them back. Many were buried with them, but they, too, kept them.

One lad told me how difficult it was to keep anything. A 30-mile hike with a 90-pound pack strapped on one's back was a common ordeal. Worn and weary, the men would begin the unloading process. Everything they felt they could dispense with had to go. Anything to lighten the terrible burden. Again and again the load would become too crushing, and they would go through the unloading process anew. Finally, he told me, they would even throw their shoes away.

"But when we came to the little book," he said, smiling wistfully, "we would look at it once, and then we looked again. No, we couldn't let the little book go, and so it stayed in the pack!"

One boy told me he carried his book with his gas mask. Another soldier said he carried his book with his "first aid" pack. "And it was first aid to a wounded man," he added, significantly.

From the hands of Lieut. Edwin F. Keever, the heroic Lutheran chaplain of the glorious 107th Infantry I received a "little book" which he found in the dressing station at St. Emilie the day of the desperate Hindenburg Line battle, September 29. It had been brought there doubtlessly with some wounded man, and he had used it, for the pages were open. When Keever found my name in it, he decided to bring it back to me as a souvenir. Needless to say, I shall always prize it as a most precious memento.

But the most touching story of all came from the lips of Private Louis Englund, of North Tonawanda, N. Y., a member of Company K of the 108th Infantry. Somewhere on the battlefield between St. Emilie and Ronssoy on that memorable day of September when the New York men stormed the Hindenburg Line, he told me he passed a dead American soldier. It was a man of his own division, one of the men who had been with us at Camp Wadsworth. The American dead were covering the field in masses, but what attracted Englund's attention to this particular soldier was the book he held in his hand. It looked like his own Lutheran Army and Navy Service Book, he thought, and when he came closer he saw that it was.

"He was lying in a half reclining position," said Englund, "and in his stiff hand he still clutched his little book, and with it he was holding his mother's picture."

That's why I say that could those "little books" but tell their story, oh, what a story it would be.

Officers of the Luther League

BY ESTHER MICKELSON

THE Luther League in itself may well be compared with the great organization of the army. Each League should be a company of well-trained Christian soldiers fighting for the right and for the upbuilding of the Church.

The captain of the company should be the president, enthusiastic, wide awake, not afraid of the hard knocks and willing to work. He should take an interest in each and every one of the members. Should be pleasing and cordial to all but still holding his place as the captain of the well-trained company of soldiers. It is not always the brilliant handsome captain, with the silver tongue, pleasing and graceful manners who wins the battle and leads his army to victory. It is the constant faithful energetic man, alert and awake to the happenings about him, never tiring and who knows not the word "Discouragement" but keeps his courage up and fights to the end and makes a place for himself, besides saving and helping others. Such a young man or woman should be the president of each and every Luther League. Of course, every one is not able to be a leader, but surely there are some young men and women who are capable of holding this position. Choose the right man for the right place and make him your captain, *the president of the Luther League.*

In selecting your officers don't vote for any one, just simply as a return for some favor or some other trivial reason; select the man for the position which he is capable of holding.

With a good captain, alone our corps of officers is not complete he must be assisted, and so we must have the first lieutenant, the vice-president. In most cases, and it has almost become the custom that the vice-president is nothing more than a figure head, merely filling the office and very seldom able to do any real work. Is the first lieutenant so in the army? No! he has his duties to perform and he is one of the first men after the captain to lead the army into battle. Why not give the vice-president some real work to do, make his position important, outline his duties and make him be of some real value to the captain so when the time comes when he might be called upon to take the captain's place he will be ready and fit for that position.

But who is the second lieutenant? Surely he could be none other than the chairman of the devotional committee to arrange the program and leaders for the coming year. This is no small task for the second lieutenant must appoint able leaders and make interesting programs. It should be the aim of every Luther League to make every meeting so interesting and the program so enjoyable that the young people of the society just can not stay away, and visitors will be delighted to come again. It should be a varied program with music, well prepared topics, Bible readings and in all made just as interesting and enjoyable as possible, therefore the office of second lieutenant is not unimportant.

We also have another second lieutenant equally as important as the one just mentioned, the chairman of the social committee. This officer should be a real live wire, his head filled and briming over with original ideas for fun-making. He should, together with the privates whom he appoints, be ever planning social events and good times which all young people are so fond. This officer as well as the others has the power and authority to call upon as many privates as he might need to assist him in planning and making each event a success and also in serving the "mess." It is very natural the young people go where they can have a good time, so let us make our social events in the Luther League the center of a good time, so the young people may come and enjoy themselves in the Luther League as much as they would anywhere else.

Among the corps of officers we still have the secretary and treasurer who should be faithful and trustworthy and accurate in the making of the records of the organization.

But what about the private? Is he only to attend meetings, once in a while or when he has nothing else to do, not want to ever appear on the program or do any work in the League, too busy to help with even a social event?

Surely we cannot win victory with such a company of soldiers. No captain can lead an undisciplined untrained, straggling company of men to victory, each and every one must have his and her place, his and her duty to perform and every one must keep in step and march forward ready to face all obstacles and do his and her best. Don't lag behind or fall out of step but unite and make a well trained company of soldiers and follow your captain faithful and true and victory is sure to come. Let us march on as a strong faithful company of Christian soldiers off to war with the cross of Jesus going on before.

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Money can beget money, and its offspring can beget more.—Buy War Savings Stamps.

Preparing Our Juniors

For Active Service in the Luther League

WE all know and should realize the fact that the boys and girls, the Juniors in other words, of today, are the men and women of tomorrow. Of course we also know that nothing can be accomplished as completed for the tomorrow without preparation today. Therefore for these reasons the Juniors must be well prepared to carry on the work of church.

Especially at the present time we hear so much about the preparedness of the nation for the great conflict which is taking place this day. Therefore I would say that the preparation of the Juniors, so they will become active members in Luther League, is more important than ever before. Were we not to prepare for this war we would not get "over the top" which is the aim of our nation, and also is the aim of our Luther League.

As the expression today is "over the top" and also it was suggested by our president that it be the theme of our convention, I think it is fitting here to quote a clipping which gives us the actual facts about the Lutherans getting over the top. The title is "How Lutherans Went 'Over the Top.'"

When the Lutherans came to realize how many of their young men had gone into the service of their country and how much they needed the interest and assistance of the Church to look after their spiritual welfare when the call came for $750,000 responded with $1,292,750.36. This is almost double the amount asked for. The result of this liberal response on the part of the Church is that the National Lutheran Commission is very busy. It has called a number of very capable pastors who are going as camp pastors. It is also equipping our Lutheran chaplains and doing an extensive work in developing the Lutheran boys who, in proportion to membership, are serving their country in larger numbers than any Protestant denomination in this country. These two facts should establish, beyond question, the fact that Lutherans are loyal. Lutherans do not make loud demonstrations, but are giving emphatic evidence of their loyalty to the country and to the Church in these days.

Let us make the preparation of the Juniors for future years, "Over the Top." You ask how? I would say, after Juniors have been attending Sunday school and probably church, see that they get interested in the Luther League as early as possible. Probably you have a Junior League, which makes it much better and also easier, for the younger people like to congregate with each other, and the older young people like to do the same. Although we should get them altogether so the younger people can keep up the League when the older ones continue the work of the other organizations.

Were we to compare the lives of two boys, one who has been a Christian raised boy, the other just to do what he wishes, we would notice that the self respect, good character and spiritual ideas would dominate with the Christian boy. The question may be asked why should we notice this difference, because the Christian boy has naturally acquired good habits, which make up the good character by attending church services regularly and associating with good associates. And he not only made his religion show on Sundays but made it an every day use. We often see people who pick up their religion on Sundays, wear it through the day, and lay it down at night which will not do. Christianity is more than a dress parade. If we hope to commend it to others and lead them to accept it, we will likely be better able to do it on week days than on Sundays.

We are expected to dress up on the Lord's day and go to church and perform certain religious exercises. That is the easiest thing we Christians have to do. It does not necessarily take any special amount of grace to do that. Almost any sort of piety will get us that far. The rub comes when we get out into the hard places of life and try to live what we have heard and what we profess. The hope of the progress of the Church, from the human side, depends upon our being able and willing so to live our religion between Sundays that we can commend it to our associates. A noted minister had been very successful in his work. He was asked the secret of it. He replied, "I preach the gospel on Sunday, and I have four hundred people who live it during the week." The trouble today is not so much with faulty sermons as it is with faulty living.

Therefore, in order to better the people of the nation so we will have a better place in which to live, and better living, we must prepare the Juniors to be better Christians.

In the first place before they even become Juniors we should impress and emphasize "the going to Sunday school and Church" habit which is one of the best habits any one would wish to acquire. If this were true today we would have more active members in our Luther Leagues throughout the State.

When a child attains the age of five or six years, we force him to attend public school every day throughout each year, for

his own benefit, we should force him in the same way to attend Sunday school throughout each year, also for his own benefit, for no one else can reap the benefits of his own efforts in Church work. After being forced to attend Sunday school and church probably, now and then at an early age, he will become so accustomed of going to church that the idea of not attending church services, when he is conscious of it, the fact will come up before his mind that he should be attending services, and will endeavor to right his wrong act of doing as soon as possible.

The Junior of today has more of an advantage than a Junior had ten or fifteen years ago, for the people of the church make the religion attractive. We may ask, Can we make our religion attractive? Can we so live our religion that when others see us they will feel as though they want what we have? This is most certainly true, and the opposite is likewise true, that we can so live as to make our religion an unattractive, disagreeable, repulsive thing, that no one will care to have. It is worthy of note when a certain disciple saw Jesus at prayer he felt more like praying than ever before, and he asked the Master to teach him how to do it. We can easily imagine that Christ's praying must have been earnest, joyful, natural and trustful. He did it as though he thoroughly enjoyed doing it. I believe that when we go to church we can do it in such a way that others will feel more inclined to go than they do. If we give the impression, however, that we don't like it, that we do it under compulsion, that we'd rather go elsewhere, we are not likely to create the desire for the church in the hearts of others. Have we not seen individuals go about their daily employment with such enthusiasm and love for it, hard though it was, that they commended it to all who passed by? If our religion is the longfaced, hard, uninviting, repellent kind, we are not going to draw others to the cross of Christ by it. It is what we like to do, what we do with hilarity, that becomes popular and wins recruits.

We have in some of our churches, as I mentioned before, the "Junior Luther League," but instead of it, we have, practically corresponding to it, the Mission Band. This band also takes in some of the primary children, but the greater number are Juniors, therefore making the work with them very interesting.

We have a meeting once a month in which we partake in singing, have sentence prayers by different members of the Mission Band, clippings read and stories told by older members of the band. There is also a lesson given by the president, after which a general discussion follows.

In order to prepare ourselves, that we may prepare Juniors for active service in Luther League, we must first have the right idea of life, which I think is as follows: To get a right idea of life we must go to God Himself. We cannot get a true and right idea of life by securing a comparative observation of the lives of others. None of our fellow men is a perfect model. No philosophy is complete and no theories are absolute. Life is more than mere existence with a moral quality, and quality is drawn from God through his word. Spiritual life is the union of the soul with God; eternal life is the union of the soul and body with God forever, and that union comes through Christ, who is the Way, the Truth, and the Life. A life lived with Christ and in Him is a life of faith and faithfulness, the reward of which is the life eternal.

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BEAUTIES OF NATURE

The traveler over our Western prairies often sees wonderful natural phenomena. The sunsets on the Western plains not infrequently are as magnificently gorgeous as the evening glow of the setting sun in the Indian Ocean. Beside the sunsets, the rising sun presents scenes of marvelous beauty. When the rain cloud sweeps o'er the rolling hills of the prairie and the rainbow arches the sky when the storm is passed, many are the scenes of transcendent beauty to be seen. A friend who had been visiting in Canada, describes a scene witnessed there in October. He says that just before a rain in October, when the clouds hung low on the Sierra Madre, and the air was heavily charged with vapor, there was a rare sight in Crescent, Canada. The Sierras were hidden from view and the upper side of La Canada, by the refraction of light, seemed lifted up about 6,000 feet, occupying the topmost height of the mountains. The ranch where he was staying was most conspicuously exalted. His eucalyptus trees appeared to be in the very skies, while his neighbors along the upper mesa were also elevated to a strange, weird and fantastic height. The spectacle continued for nearly two hours, when it slowly faded away, and the landscape settled down again apparently about 6,000 feet to its normal condition. The sight was rare and of absorbing interest to all who beheld it. It is not often that the refraction of light is so intense in its manifestation as in this case, and the occasion is deserving of more than a passing notice. In a horizontal distance of two and one-half miles there was a manifested elevation of more than a mile. To one familiar with the features of the country the sight was especially interesting.

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Luther League Review

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Editorial

ARE YOU CALLED?

There is a call for men for the ministry, and there is a call for women for the work of deaconess. These two, so commonly spoken of by us as the Ministry of the Word and the Ministry of Mercy, make a strong appeal to the capable young men and women of the Church. Young men and young women in our Leagues who feel prompted and called of God to enter these offices of the Church should turn their attention in a practical way to preparation for entering upon the schooling that will fit them efficiently to serve the Church in these high vocations. Pastors, without forcing the subject unduly, should bring this to the attention of qualified young people in their congregations, urging upon them careful and prayerful consideration of Christ's claims upon them for service.

A TIME TO PLAN

At this season State Leagues are holding their conventions. It is the time when plans should be laid for extending the work of the League. At these conventions local and district workers can get together, and by an exchange of views learn the requirements of the work. No better opportunity is afforded for making plans that will embrace the entire State than the days when conventions are held, assembling the interested workers of the League from all sections of the State. It is a time that should be availed of by wide awake officers to promote the intensive and extensive work of the League in every quarter of the State, and seek to accomplish results that shall make the Luther League indispensable as an auxiliary of the Church in caring for the Church's youth.

BE SURE OF YOUR FACTS

Utterances in church from both pulpit and pew made recently in our hearing made us think how necessary it is for public speakers to be sure of their facts. A layman, in making a plea for an advance in mission work upon the part of his Church, a sister denomination, spoke of it as the largest Church in the world. No doubt he spoke according to his information, but this was far from correct. It detracted from much of what he otherwise said so well when he kept reiterating a statement which he should have known was misleading. A pastor, in a sermon which was earnest and forceful, lost his grip on many of his audience near the close of his sermon by discounting to his audience the religious experience of a parishioner who consulted him and held the feelings of the parishioner up to review before the congregation in an unfavorable light. Did he know that his analysis of those emotions was correct? There was only an ex parte hearing. Did he state the conditions accurately? Even then it left a question in the mind of one reared on Luther's Catechism whether the pastor's conclusions were warranted by the facts presented. The restlessness of his audience showed he had lost his hold upon them by this supposed illustration. It is well to be sure of your facts, and to understand that a judgment can only be formed upon the basis of one's knowledge. In preparing papers for conventions and meetings of the League it is always well to keep in mind the fact that there may be in your audience two classes of persons, those who know less and those who know more of the subject than you, and, therefore, to look well to your facts.

WORDS AND WHENCE THEY COME

Authorities show that nearly every nation in the world has contributed of its word wealth to the enrichment of the English tongue. The chief source of supply of our modern English, from the western nations of Europe, may be supposed to be the least from the Portuguese. However, Prof. Ernest Weekley, an English authority, shows in his "Romance of Words" that we have many Portuguese words incorporated in our language which have an uncanny way of pretending to be either East Indian or African. Professor Weekley says, "Some readers will be surprised to learn that 'assegai,' the Zulu weapon that killed the unfortunate Prince Napoleon, son of Napoleon the III and Eugenie, occurs in the poet Chaucer somewhat disguised as 'Laucegaye.'" "Assegai" happens to be a Berber word of North Africa which passed through the Spanish and Portuguese, into the French and then into the English. Thus the French word "archegaie" of the fourteenth century was used in Rabelais as "azagaie." It was described as a fashion of slender, long and long-headed pike used by the Moorish horsemen. The use of this weapon was prohibited by statute in England in 1406 and hence the early disappearance of the word from our language.

"Kraal" is another word and so-called Zulu word, which in recent years has traveled around the world. This is contracted from the Dutch form of the Portuguese "curral," a sheepfold, and of the Spanish "Corral," a pen or inclosure.

Both words "assegai" and "Kraal" were taken to South Africa by the Portuguese and there they were adopted by the Boers and Kaffirs. "Fetish," an African idol, owes its name to the Portuguese, for it is the Portuguese "feitico," artificial, applied by the Portuguese explorers to the graven images of the heathen.

"Palaver" is another word that is brought back to us from the West African coast, and this, too, is from the Portuguese "Palavra." It is related to our word "joss" a Chinese god, and comes to us from the other side of the globe whither it was taken by the Portuguese mariners in the word "deos." In addition is the "barracoon" Spanish and Portuguese, the pen we used to read of, in which negroes were kept until the slavers could take them off.

"Gorilla" is perhaps an African word. Hanno, a Carthaginian, in the fifth and sixth centuries before Christ, sailed along the west coast of Africa. Some hairy savages were among the wonders he encountered, and about which he wrote. These hairy savages were called gorillas. His book was translated into a number of European languages, and in 1847 the American explorer, Paul du Chaillu, first made the word familiar by applying it to the giant ape.

EDITORIAL ANNOUNCEMENT

With the present May number of THE REVIEW I shall retire from the office of Literature Secretary of the Luther League of America and terminate my editorship of THE REVIEW and The Topics.

I urge all Luther Leaguers to loyally support both THE REVIEW and The Topics. These official publications of the Luther League of America rightly claim the active interest and cordial co-operation of all Leaguers. By your unwavering support you will insure the continued prosperity and success of these magazines.

Although severing my official connection with the Luther League, as a private in the ranks I shall lose none of my interest in the organization, and will be just as zealous as ever for its welfare and equally as hearty in my efforts for the advancement of Christian work among the young people of the Church.

To my many friends in the Luther League, whose friendship is cherished, I extend my sincere thanks for their loyal support, uniform kindness, and many courtesies received in the years of my official services for the League.

LUTHER M. KUHNS.

It is with deep regret that the Executive Committee has accepted the resignation of Rev. Luther M. Kuhns as Literature Secretary of the Luther League of America and as editor of the LUTHER LEAGUE REVIEW. I have been personally associated with Rev. Kuhns since the organization of the National League of Pittsburgh in 1895 and in the period of nearly twenty-five years have learned to know his worth more than I can express. His has been a labor of love for the Church and the League. He has made many personal sacrifices in the interest of the cause and he has the good wishes and hearty thanks of all. I feel that the cause owes him very much and regret that circumstances forces him to withdraw officially although we know his heart is in the work and he cannot relinquish his interest. We all wish him God's richest blessing.

E. F. EILERT, Chairman,
Executive Committee of the Luther League of America.

General Secretary's Letter

DEAR FRIENDS: Since writing my last letter several important events have occurred in the life of the Luther League of America.

The first I record with much regret. Our good friend, Luther M. Kuhns, because of other work, has felt constrained to relinquish his office as Literature Secretary. The League owes much to Mr. Kuhns, who for twenty-five years has been its guiding spirit and because he was instrumental in making the Luther League a factor in American Lutheranism, the United Church was made possible. The Church owes him a lasting debt of gratitude. He assures us that although he severs his official relations, he will ever maintain his interest. This is our comfort.

The executive committee has asked the General Secretary to assume the office of literature secretary. He does not expect to fill the place made vacant by Mr. Kuhns. Writers are born, not made. The General Secretary walked and talked when he was eleven months old and has continued until the present moment, but writing has not been his forte. But "theirs not to reason why," and he has assumed the duties of the office.

Hereafter the headquarters for the REVIEW will be the General Secretary's Office, 846 Drexel Building, Philadelphia. We expect to move the treasurer's office here as well, so that there will be one headquarter for the Luther League of America. A larger office has been secured and a clerk will be employed.

The personnel of the finance committee will be changed to include members only who live in sufficient proximity to permit at least an annual meeting. At present they are scattered over the country and can never get together. We are aiming at efficiency.

A very important meeting of the executive committee was held in Philadelphia some weeks ago. It was visited by a subcommittee of the Committee on Young People's Associations of the United Church.

The by-laws creating this committee provided that its function should be to harmonize and co-ordinate all the young people's societies in the United Church, so that in due time they might be merged into a League of Lutheran Young People. The committee reported that it had given the matter serious consideration and had come to the conclusion that the Luther League of America was such a League and that they would recommend it as such to the United Church, provided that the Luther League of America was willing to become the official young people's organization of the United Church and subject to its control. This is practically the same suggestion which the General Secretary made to the Buffalo convention, which it rejected. The objectors claiming that because of its non-synodical form, the Luther League of America had paved the way for the United Church, and by maintaining that form it would pave the way for a still greater Lutheran union. This might have obtained at that time but not now, for since then the National Lutheran Council has been formed, each of whose constituent bodies, save the United Church, has its official young people's organization and unless the Luther League of America bears a like relationship to the United Church we are not on the same footing with the others and are decidedly on the outside. With this relationship, however, we could urge a federation of all the young people's organizations represented in the council and then truly have a "Luther League of America."

Our executive committee accepted the proposition of the visiting committee and made a counter one, to wit: That this committee petition the United Church to finance the Luther League of America for two years to the extent of $4,000 per annum. The same to be repaid by the end of that time. This proposition the committee accepted.

So far, so good. This is but committee work, however. Neither the United Church nor the Luther League of America meet until 1920 for final ratification and both must ratify it. I am not in a position to admonish the United Church but I am in a position to admonish the Luther League of America and my admonition is this: "Accept the proposition and get a new lease of life, if you reject it you sign your death warrant. The United Church will have its official young people's organization. Shall it be the Luther League of America or another?

But what of the time between this and 1920? This visiting committee very graciously appointed a sub-committee to carry out the intent of the by-law of the constitution of the United Church, providing for its creation, to assist in the organization of Luther Leagues ad interim.

The finance committee was instructed to formulate a plan in accordance with the plans of the United Church's committee. This plan will be announced later.

The local League of Butte, Mont., was received into membership. As there is a committee on boys work in the United Church, the General Secretary was instruct-

(*Continued on page* 24.)

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Lutheran Society of New York at its annual meeting on May 12th elected Mr. Fred Bonlig of the Church of the Atonement (Drs. Knubel and Frontz, pastors) as its President. The society now numbers 511 members, reversing the figures of five years ago, when the number was 115.

PHILADELPHIA

—St. John's Church, Rev. E. E. Sibole, D.D., pastor, notes the fact that its parish paper is forty years old. It is rather unusual to have a parish paper that has been in continuous existence so long.

—A gift of a thousand dollars has been made to Church Extension by Mr. Burton C. Simon, of Philadelphia, as a memorial of his sainted mother, Mrs. Margaret Simon, who was a lifelong devoted worker in Trinity Church, South Philadelphia, Rev. Frank M. Urich, pastor.

—The Philadelphia Motherhouse of Deaconesses added seven new members to its Sisterhood on Wednesday evening of Holy Week, thus bringing the total number to eighty-six. At the very simple service, which was attended by relatives and friends and by members of the board, the pastor of the Motherhouse spoke.

—St. Paul's Church, Rev. Paul L. Yount, pastor, raised an offering amounting to $3,050.75 for the church debt and a parsonage.

WASHINGTON

—Epiphany Church, Rev. Charles F. Steck, D.D., pastor, set out to raise the balance of its debt, amounting to $9,100. The offering was made and resulted in a total of $10,550.65. The church was organized in 1909. The lot at Sixteenth and New Hampshire avenues was purchased in 1910. At that time the congregation had not a dollar of surplus funds; today they have a property entirely free of debt.

CLEVELAND

—About two hundred laymen from the United Synod, the Ohio Joint, Augustana, Iowa, and Norwegian Synod in America sat down to a banquet recently in the Chamber of Commerce. It was a get-acquainted meeting. The addresses were delivered by Rev. Ambrose Hering, superintendent, Inner Mission Society, Pittsburgh, and Mr. H. C. Bitter, general secretary of the Federated Benevolent Societies of Toledo, Ohio.

MILWAUKEE

—Rev. W. W. Kennerly was installed pastor of the Church of the Redeemer on Sunday, May 4. The charge to the pastor was delivered by Prof. Paul H. Roth, of the Chicago Seminary, and the charge to the congregation by Prof. William Eckhardt, of the same institution. On the evening of May 5 a reception was tendered the pastor and his wife under the auspices of the Pastor's Aid and Missionary Society. This is the congregation organized by the late Dr. W. K. Frick, who was the first and only pastor.

CHICAGO

—The United Lutheran Church is making good strides in Chicago with its union ministerial meetings, held every week in the rooms of the Publication Society. The Lenten period was occupied with devotional studies and led to some very helpful discussions and inspirational meetings.

—Holy Trinity Church is beginning preparation for the campaign for funds for the needed new building.

—The Lutheran Women's League of Chicago, at its meeting April 8, took action looking toward incorporation in anticipation of the establishment of a Children's Receiving Home, which has been the aim of the League for a long time. It will be the first Lutheran Home in Chicago for dependent children. S. P. Long, D.D., made a strong appeal for warm-hearted cooperation with the League in its progressive undertaking. W. M. Danner spoke on the "Mission to Lepers." The next meeting of the League will be held at Chicago Seminary, June 10.

MINNEAPOLIS

—Rev. J. A. O. Stub, Executive Secretary of the National Lutheran Commission, was installed as pastor of the newly organized Central English Lutheran Church of Minneapolis recently, by his father, H. G. Stub, D.D., assisted by Rev. C. O. Solberg, D.D., President of the English Association of the United Lutheran Synod (Norwegian).

MISCELLANY

—A large number of laymen, representatives of the Lutheran churches of Wilkes-Barre, Pittston, White Haven and Wapwallopen, in connection with the United Lutheran Church, met in St. Paul's Church, Wilkes-Barre, Rev. L. Lindenstruth, pastor, on Thursday evening, April 26, and organized a Lutheran Laymen's League. Mr. C. H. Weller was present and gave an inspiring address.

—The tenth anniversary of Holy Trinity, East Orange, N. J., George C. Loos, pastor, was celebrated Sunday, May 4, and the week following. The anniversary sermon was preached by Rev. A. L. Benner, of Richmond Hill, N. Y., President of the Eastern Conference. The United Lutheran Church was represented by Dr. M. G. Scherer, Secretary, who delivered the address on Founder's Night, May 5.

—The Lutherans of Wheeling, W. Va., and vicinity, including all branches represented on the territory, are planning their annual reunion, to be held in the Wheeling fair grounds. It is expected Lutherans of all Synods within a range of seventy-five miles will attend in large numbers.

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SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

BUFFALO DISTRICT

—The Theel College Glee Club will play in Buffalo Thursday evening, May 20, at the Twentieth Century Hall, under the auspices of the Luther League of Buffalo and vicinity.

—Grace Luther League, North Tonawanda, has been making some changes in the chancel of the church. A new altar has been provided, also a new lecturn. The pulpit will be remodeled to suit the wishes of a new pastor. The Luther League is also providing altar vestments and book marks. These are being made by some of the ladies.

NEW JERSEY

—Dr. W. P. Steinhaeuser has been unanimously elected by the Executive Committee of the Luther League of New Jersey to fill the unexpired term of Mr. Harry Fiedler. Dr. Steinhaeuser was State President prior to moving to Virginia, but has recently returned to the State as a member of the faculty of Peddie Institute, Hightstown, N. J., and is a member of the Church of the Saviour, Trenton, N. J.

PENNSYLVANIA

PITTSBURGH

—The Lutheran Inner Mission Society, representing the Lutheran Church in social action, met May 1st at the First Church for its twelfth annual meeting. The society has grown from 192 members in 1914 to 1,906 members today. Total receipts from all sources for the past year were $23,433.06, expenses $22,476.91. The officers of the society are: Chas. J. Fite, president; Rev. W. E. Schramm, vice-president; W. R. Demmler, secretary; J. A. A. Geidel, treasurer, and Rev. A. Hering, superintendent. A staff of five regular workers, assisted by over 100 volunteers, have charge of the work of the society. Activities are: Institutional visitation, open-air and rescue services, court aid work, social follow-up, friendly visiting, student work, vacation Bible schools, hospice for strangers, distribution of Christian literature, and publicity bureau. During the past year there were 1,106 visits, 275 religious services reaching over 8,000 people, 44 communions, 9 baptisms, 8 summer Bible schools enrolling over 800 children, and at the Woman's Hospice 253 guests were sheltered. The society publishes a paper which has over 3,000 subscribers, and owns property valued at $32,500.

WISCONSIN

—On Wednesday evening, April 28, the Luther League of the Church of the Redeemer, Milwaukee, had the pleasure of hearing Chaplain St. Clair, of the Great Lakes Training Station, who spoke to them of the splendid work the Lutheran Brotherhood has done during the recent war.

—Rev. W. W. Kennerly, of Alliance, Ohio, was formally installed as pastor of the Church of the Redeemer, May 4. Rev. Kennerly's reputation as an enthusiastic Leaguer has preceded him, and Wisconsin is to be congratulated upon receiving so promising a worker into her midst.

—A joint meeting of the various Young People's Societies of the Lutheran Church was held at the Church of the Redeemer, May 6. Plans were laid for a union of these societies into a federation of Lutheran Young People. The Lutheran Young People of Racine, Wis., have recently formed a similar affiliation.

INDIANA

—The St. Paul's Luther League, Richmond, has about fifty members and holds very interesting monthly meetings. The pastor, as a rule, reviews the topics, and members of the League render instructive readings and musical numbers.

—The League of St. John's Church, Napoleon. Rev. Otto Doering, pastor, has now grown to a membership of seventy. In spite of the war the League grew and prospered; bought several Liberty Loan bonds, etc., eight of the members were called into the service, two were wounded, two have returned home. The League looks into the future with determination of doing greater things. The League also perhaps will act on a suggestion by the pastor and buy a few needed fixtures for the church.

PORTO RICO

—Mrs. F. W. Lindke, of Bayamon, Porto Rico, formerly of Fair Haven, Mulberry, Ind., writes that they have organized a League in one of their churches with thirty-one charter members, making two Leagues in their district, and they are both in Bayamon.

MISCELLANEOUS

—St. Peter's congregation, Fullerton, Md., Rev. H. Neumann, pastor, is located on the Lincoln Highway, about one and a half miles outside Baltimore City. During the pastorate of a little over seven years the congregation has grown until it numbers 219 communicants. There has also been a steady growth in the Sunday school and in the finances, for local and synodical purposes. The congregation increased Pastor Neumann's salary $240.

SECRETARY'S LETTER

(*Continued from page* 20.)

ed to confer with the chairman, suggesting that in planning their program they have a due regard for the sphere occupied by the Luther League of America and a sub-committee was appointed to confer with them. The visiting committee expressed itself in hearty accord with this action and also appointed a sub-committee to attend the proposed conference.

In discussing the matter with the executive secretary of the Lutheran Brotherhood, which is also planning to do boy's work, the General Secretary found him quite willing to appoint a sub-committee to attend the conference.

The chairman of the boy's work committee has assured me that he will welcome such a conference.

With this sort of co-operation, the United Church will accomplish great things.

This letter is written from Omaha where I am spending a day between the Kansas and South Dakota conventions.

Yours on the wing,

HARRY HODGES,
General Secretary.

MÖLLER PIPE ORGANS

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M. P. MÖLLER, Hagerstown, Maryland

Luther League Topics

Third Sunday after Trinity. July 6, 1919.

PROTESTANTISM AND DEMOCRACY

(Patriotic)

Acts 22:25-29.

HINTS FOR LEADERS.

Opening song, "America."
Read responsively "Psalm 46."
Scripture lesson.
Prayer by leader or pastor.
Hymn, "Onward Christian Soldiers."
Summary of lesson by leader, as given in the REVIEW.
Have three Leaguers come prepared to give short talks on What democracy means to the Protestant Church. What would become of the Protestant Church if there were no democracy in the United States. Are we as Protestants doing all we can to help the cause of democracy?
Vocal solo, one of our old national favorites.
Announcements and League benediction.

(Topic reviewed by M. Haller Frey, York, Pa., president, York District Luther League.)

Paul's work had met with increasing opposition. The people continued to cry, "Away with such a fellow from the earth; for it is not fit that he should live." Again he had been arrested. The chief captain, to put down the disturbance, ordered that he be brought before the bar of justice. Orders had been given that Paul was to be scourged, as that was the method used in that day to get the supposed criminal to tell the truth. As he was being bound he utters those magic words, "Roman Citizen." How quick those in authority were to release him. In his conversation with the chief captain, Paul makes his greater statement when he said, "But, I was free born."

Thoughts of Yesterday.

Protestantism and democracy have ever gone hand in hand. Although the Magna Charta was signed by King John about two hundred and fifty years before the birth of Martin Luther, yet democracy did not begin its real advance until after the founder of Protestant civilization was born. When Luther like Paul was ready to stand for the truth and right, he broke not only the chains that bound the Church, but also the chains that bound the state. Where has the most successful experiment of democracy been made? In Protestant America, where even the members of the Roman Church enjoy a freedom unknown in other countries. From where did "Pershing's Crusaders" go when on their errand "to make the world safe for democracy"? From Catholic Mexico? No, from Protestant United States. When we look back we can have a just pride in our Lutheran Church, for it was the Augsburg Confession that said "the separation of church and state" and in our own country where it has been written in our law from the beginning, that both Protestantism and democracy have made their greatest progress.

Thoughts for Today.

One of the greatest problems of a democracy is to make it sane and stable, avoiding the excesses such as we have witnessed in Russia. To make democracy safe is very largely a problem of education. Protestantism has always stood for universal education and a definite training for citizenship in state as well as church. Democracy means we are all responsible.

The individual responsibility of every one of us is well illustrated by the story Plutarch gives us in one of his writings telling that an ambassador from Epirus was being shown by the king of Sparta over his capital and was very much surprised to find no massive walls encircling the city. "Sire," he said, "I find no walls reared for the defense of your capital. How is this?" "Sir Ambassador, thou canst not have looked carefully," replied the king. "Come with me tomorrow morning, and I will show you the walls of Sparta." The next morning the king led the ambassador out upon the plain where his army was drawn up in full battle array, and pointing proudly to the men he said, "There thou beholdest the walls of Sparta—ten thousand men, and every man a brick!"

To be a true patriot one must be loyal not only to his country but to God as well.

It is a poor citizen who shouts and cheers for his country, and then declines to honor the principles on which his country is founded.

When we read of parades of those carrying red flags, and the defiance of law and order, it behooves us as citizens to see that the truth of both Protestantism and democracy are taught to all our people.

Our freedom exceeds that of Paul and his time. We are free born citizens of a free country, members of a free church and have a free Word of God. Do we appreciate our freedom as we should?

Construction is far better than destruction. Protestantism is a very strong constructive force for democracy.

Whilst church and state are separate, Protestantism has played a very large part in the development of our democracy.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Aggressive Protestantism is the best safeguard for our freedom.

We fought "to make the world safe for democracy," now let us fight to make democracy safe for the world by Christianizing our democracy.

Protestantism and democracy have given us free schools, a wonderful development of science and art, opportunities for travel and an unlimited supply of books.

The safety of tomorrow depends upon the stedfastness of today. A true Protestantism of today will mean a safe democracy of tomorrow.

Our young people's societies are a great force for both Protestantism and democracy as they are in the business of training leaders.

"Where there is no vision, the people perish." Protestantism's vision will not let democracy perish.

We sometimes think we are only one, but do we think how great a part we may play. A seemingly small factor may cause a great loss as is told in the story of the ship that was wrecked on the Irish coast. It was not understood how the careful captain had got so far off his course, and a diver was sent down to investigate. Inside the compass box he found a small bit of steel which proved to be a point of a pocket-knife used to clean the compass by a sailor the day before the wreck. That broken tip of a knife so deflected the compass as to make it a false guide and plunge the ship into ruin.

James writes, "I will show Thee my faith by my works." Do we show our faith in Protestantism and democracy by our work for our Church and the state?

"God bless our native land
Firm may she ever stand,
Through storm and night;
When the wild tempests rave
Ruler of wind and wave,
Do Thou our Country save
By Thy Great Might."

Fourth Sunday after Trinity. July 13, 1919.

THE CHURCH DEFENDED

(Historical: Luther at Leipsic; 400th Anniversary)

HINTS FOR LEADERS.

Use opening and closing service in "The Topics." Psalm 46 read responsively. Have two members present short papers on the historical facts. The leader should make an opening statement and the pastor should close with a short address. Introduce such musical features and recitations as possible.

Hymn 54.
Psalm 24.
Prayer by president.
Scripture, Isa. 31:4-5.
Anthem, "God Is Our Refuge and Strength"—Hite.
Talk on "The Cause of the Leipsic Disputation."
Hymn 207.
Presentation of topic.
Talk and discussion on "Does the Church of Today Need Defenders."
Hymn 208.
Closing services as given in Topic leaflet.
Benediction by pastor.

(Topic reviewed by Rev. George C. Loos.)
Isa. 31:4-5.

This topic takes into account the disputation at Leipsic.

Historical.

This remarkable event in Luther's life and the course of the Reformation was a public debate between Eck on the one side, and Carlstadt and Luther on the other. It was held June 27 to July 16, 1619, in the great Pleissenburg Hall at Leipsic, under the patronage of Duke George of Saxony, and in opposition to the authorities of the University of Leipsic. The erratic Carlstadt had attacked Eck, and had been challenged to a public discussion, to which he agreed. Luther was drawn into the debate against the wishes of Duke George and his own expectation, and hoped to make the discussion a search after truth, but was bitterly disappointed to find his opponent bent merely upon winning a dialectic victory. At one point Eck seems to have pierced Luther's defense, and caused Dr. Martin to commit the serious mistake of losing his temper, almost fatal in dialectics.

Doctrinal.

Among the many questions discussed were the primacy of the Roman see, the supremacy of the Pope, the infallibility of Popes and councils, the nature and method of salvation, with some adversion to the doctrine of Pelagianism, the questions of purgatory, indulgences, penances, and the freedom of the will. It was the first time in the history of the Reformation that the authority of the Church at Rome was publicly or seriously questioned, and was as a thunderbolt to the hearers. The authority of religious councils, especially in relations to the Council of Constance, which condemned Huss to the stake, was a point on which Eck seems to have forced Luther into an apparent logical dilemma. Eck charged that the Reformer had in his writings argued the greater authority of councils over the Pope, yet in the disputation disallowing that authority. The supremacy of the Bible over both Pope and council naturally became a fundamental point in the discussion, and through this tertium guide Luther escaped the dilemma.

Inspirational.

The Leipsic disputation, in its picturesque and dramatic appeal, is scarcely less thrill-

ing than the scene at the Diet of Worms, or the burning of the papal bull, or the posting of the ninety-five theses. For nearly three weeks these men argued publicly concerning the faith that was in them. Whatever may be said of the erratic Carlstadt and the brilliant Eck, we know that to Luther his faith was as the very breath of his body, and that he would rather have lost his life than failed to defend his soul's belief. To Eck the disputation probably meant only increased or diminished prestige; as to the rest, he had the authority, power and approval of the organized and entrenched Church behind him. But to Luther, who preached and proclaimed, taught and fought for, loved and lived for the truth of the Bible, it meant the publishing and establishing of that truth. All America was impressed recently when Senator Lodge, of Massachusetts, and Dr. Lowell, president of Harvard University, engaged in their famous debate on the League of Nations. All the world, and we Lutherans especially, have been impressed by the great three weeks' discussion at Leipsic.

Devotional.

The gallant defense of the truth of Scripture exhibited by Luther in the Leipsic debate should lead us earnestly to study the Bible and the doctrines of our Church. Moreover, the discussion showed that Luther was ready even at great personal risk to defend his position publicly and privately, day and night, winter and summer, by word of mouth and activity of pen, in season and out of season, in passing and in perpetuity, incidentally and permanently. And it behooves us, his followers, to equip ourselves as fully as possible to follow. The truth to be defended is the same, while in some respects the dangers surrounding that truth are even greater than in Luther's day.

Practical.

We ought to be ready, in gentleness and firmness, to give an answer to every one that asks us concerning our faith; not, of course, to be insolently and arrogantly disputatious, but also certainly not to be craven and cowardly in the presence of deformers, especially with regard to the eternal verities of our soul's religion.

Arguing about religious matters has been called a bootless exercise, leaving the disputants doctrinally where they were before, and engendering only bitterness and malice. But at least it reveals some knowledge of the subject of religion. At any rate, the lover of Bible truth is justified in defending the religion of his soul, dearer to him than life itself.

Fifth Sunday after Trinity. July 20, 1919.

TRUE PRAYER

(Devotional)

I Cor. 14:14, 15.

HINTS FOR LEADERS.

"True Prayer," I Cor. 14:14, 15.

Hymn 36. Psalm 141, read by member appointed.

Prayer: Heavenly Father, who through Thy Son wouldst teach us how to pray, grant Thy Holy Spirit to so work in our hearts that we with true reverence and faith may humbly lift our voices to Thee, in the Name of Him who died for us. Amen.

Hymn 33.

Scripture lesson by leader.

Topic opened by pastor with a few words on "How to Pray."

Recitation:

THE INNER CHAPEL.

Within your heart erect
A little chapel grey,
Wherein, a while apart
From turmoil of the day,
Your heart can find the peace
That comes to those who pray.

There for a little while
In quiet rest,
Think not of toil and care,
Of fruitless quest;
Within the voiceless hush
Your heart will feel
A calm like mother arms
About you steal.

So build within your heart
A little chapel grey,
Where you may go apart
From din and fret of day,
Where peace will fold you 'round,
And burdens slip away!

—Arthur W. Peach.

Topic presented by leader.

Closing hymn 35. Lord's Prayer and Benediction.

(Topic reviewed by W. C. Stoever, Lit.D., former president of the Luther League of America.)

A minister was asked by a timid young man in the congregation if he could tell him how to make a good prayer. The pastor's reply was, "Take the heading of the fifth book of the New Testament, acts, that is, *Adoration, Confession, Thanksgiving,* and *Supplication.*"

The reference to prayer here, and to singing in verse 15, is that public worship should be conducted in a language that would be intelligible to the people. "My feelings find utterance in prayer; my heart is engaged in devotion; by prayer will be acceptable to God, who looks upon the feelings of the heart, and I may have true enjoyment; but I will not profit others. What I say will not be understood by them; and of course however much benefit I might derive from my devotions, yet they would be useless to others."

"True prayer" is the subject of this lesson. Look at Nehemiah's prayer (Nehemiah 1:5-11). This is a model prayer, and furnishes the following characteristics: *Earnestness,* "Beseech Thee"; *Confession,* "I confess the sins"; *Perseverance,* "I pray before Thee day and night"; *A particular request,* "Grant him mercy in the sight of this man."

The great Adoniram Judson, so long a missionary, said, "I never prayed sincerely for anything but it came at some time, somehow, and in some shape it came." So

it was with the five students of Amherst College who prayed that a missionary might be sent. At that time no missionary had ever sailed from America to a heathen country. As they talked and prayed that afternoon, a thunderstorm caused the five earnest students to seek shelter in a nearby haystack. There they continued to talk and pray. Their leader, Samuel J. Mills, faced them with the words of consecration—"We can do it if we will." From this group of students came the first missionaries to go from America to foreign lands.

Does anything interfere with prayer? Listen to the record: There was once in Boston an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One year two other merchants persuaded him to go into a deal with them by which they could control all the codfish in the market and greatly increase the price. The plan was succeeding well, when this good man learned that many poor people in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the man who led him into the plot and told him that he could not go on with it. Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning, when I got down on my knees and tried to pray, there was a mountain of codfish before me high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing to do with it, or with any money made out of it."

John Wesley said, "I resolve to devote an hour morning and evening in private prayer, allowing no excuse whatever."

William Carey, who afterward became a missionary to India, said, "We must always expect great things from God." And Arthur T. Pierson remarked, "Every step in the progress of missions is directly traceable to prayer." "If you want to be a good helper you must pray, for whoever prays most helps most." Henry M. Stanley, Livingstone's discoverer, remarked, "On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks."

From all my griefs and straits, O Lord!
Thy mercy sets me free;
Whilst in the confidence of prayer
My heart takes hold on Thee.

Sixth Sunday after Trinity. July 27, 1919.

GIVING: THE OLD AND THE NEW WAY

(Practical)

2 Cor. 9:6, 7.

HINTS FOR LEADERS.

Use opening service in hymnal.
Psalm No. 23.
Hymn 149.

This subject can perhaps be best handled by having a paper or talk given on "The Man Who Gave Sparingly" (and we all know of such) and one on "The Man Who Gave Bountifully," using either Biblical illustrations or illustrations of actual experiences in your own life. Then let each member give an illustration of some one they have met that might suit either one case or the other, and after such a discussion it should be easy enough for us to see where we should stand, and who receives the greatest blessings in this world.

At this meeting an offering for some special purpose could be taken up, and it would not be out of place at this time to make a report on what your League is doing in the way of benevolence, encouraging your members to do more if possible.

Hymn No. 161.
Closing prayer by pastor.

(Topic reviewed by Mr. I. S. Runyon, a member of the executive committee of the Luther League of America.)

The difference between the old plan of giving of one's substance to the Lord, and the new plan, is about the same kind of difference as that between the Law and the Gospel. The Law bids us, binds us, even drives us to do things, sometimes against our will; but the Gospel, on the other hand, leads us by gentle, persuasive methods to do things that our will approves and directs, because the Gospel has educated our will up to such action.

"Will a Man Rob God?"

Students of this subject should trace the history of the old plan of giving, beginning with Genesis 14:14 to 20; and Genesis 28:16 to 22, where it appears as a free-will plan, to the adoption of it as a lawful practice, as recorded in Leviticus 27:30 to 33. Verse 33 is worthy of special study because it shows how well God knows men's hearts. He saw clearly the necessity of guarding against the disposition to cheat Him of His due, which could be done in this case by substituting a poor sheep for a good one if a tenth one that passed under the rod, and was marked as God's, happened to be one especially large and fine.

The Pharisee's Pious Fraud.

What an empty form and show this tithing became when later, in the time of Christ, it was done merely to comply with the letter of the law, and thus to win favor with God and the approval and praise of men, is shown in Luke 11:42. Among the Pharisees it crystallized into a formal, heartless, legalized, bargaining scheme, carried on to please and curry favor with the deity and to serve as the ground upon which men regarded themselves with pride as the superiors of their fellows. (See Luke 18:9

to 14.) This practice therefore degenerated into something very different from giving. It became mere bargaining commercialism, an accurate measuring out to God of so much substance for so much favor, more or less accurately calculated in the seller's own mind.

The Acceptable Gift.

Now what a contrast there is between that idea and the one set forth in our lesson from Paul. It is true, Paul warns, that a stingy sowing will bring forth only a scanty harvest, but that is only the warning side of his teaching. The real spirit of his plan is expressed in verse 7, which should be studied in two ways; first, the whole verse as it stands, and after that with the words, "not grudgingly, or of necessity" left out. And note that the very climax of the plan is reached in verses 8 and 9. The real secret of the whole matter is revealed in the first part of verse 8, where heart experience, that is, the possession of the grace of God, is referred to as the foundation of all acceptable giving.

Another thought that should be carefully studied is set forth in the very last part of verse 8. "Good work" is certainly not confined to the giving of money. It includes the giving of service—personal service—which after all is the most valuable, most effective, and the most needed in these days.

A Practical Method.

But to make the New Testament plan of giving entirely practical Paul in his first letter to the Corinthians, Chapter 16, verse 2, suggested a method. This method is evidently intended merely to insure regularity, a very important factor in any system. He here says nothing about amount or proportion. That is left entirely with the giver and as a matter of conscience with him.

When Is "Giving" Real?

One thing more. "Giving," in the New Testament sense, is for the benefit of others —not merely to support our own Church home. Supporting one's own local church may not be "giving" at all, in any real sense, any more than supporting one's domestic home is "giving." We maintain a place for ourselves to worship the same as we maintain a place in which to eat and sleep. We support a spiritual table the same as we provide a table for our physical sustenance and satisfaction. And if we support the Church and God's table so meagerly that it cannot send out a messenger to minister to the spiritual needs of others, who have not yet realized their own spiritual hunger and therefore are making no provision for it themselves, we are doing no "giving" when we support this house and table. We are giving only if we are helping in some way to satisfy the soul hunger of other people than ourselves. Read II. Corinthians, 8: first nine verses, especially noting verses 4 and 9.

Why We Give.

Real giving is an outgrowth of love, therefore has no selfish purpose, but is for the benefit of others entirely. Nevertheless it is not to be left entirely to emotional promptings, or impulse, but is to be planned on a system, as regards time and methods.

When, and How Much?

Now is the time for each student of this topic to adopt for himself the New Testament plan for his personal giving, if he has not already done so. On the first day of the week something is to be put aside for the Lord's use for the benefit of other people, and it is to be an amount in accordance with the giver's prosperity, with some regard also to what degree of prosperity he hopes may come to him in future.

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THE VIRGIN ISLANDS

(*Continued from page* 6.)

pastor of this church, with Rev. Kastrup as his assistant. Rev. Bergh was appointed as one of the commissioners to the meeting of the General Council but died the very day set for the commissioners to start out.

The smallest Lutheran congregation is the one in St. John (considered an annex to St. Thomas), with a membership of 125. The church edifice is valued at $1,500.

In St. Croix, Christiansted is first in importance. The seat of the Danish Government was located there. The congregation numbers 950, and the church property, including church edifice and parsonage, is valued at $18,000. Provost Helweg Larsen is the pastor of this congregation.

The Congregation at Frederiksted has a membership of 550 with a church edifice valued at $12,000. This congregation has no parsonage.

Midway between Christiansted and Frederiksted is Kingshill, with a congregation numbering 250. Church property valued at $5,000. Each of these congregations conducts extensive Sunday school work which seems to be in flourishing condition.

Besides this direct church work in the islands there is also conducted quite extensive inner mission work such as deaconess homes, old people's homes, orphanages, homes for girls, etc., that have been found to be absolutely necessary as adjuncts in the work, and they have been productive of very blessed and efficient results. A committee of the board of the United Lutheran Church has just sailed for the Virgin Islands. This committee consists of Rev. Z. M. Corbe and Rev. B. F. Hankey.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

JULY 6.

Protestantism and Democracy.

By O. C. Rhode.

Scripture Lesson—Acts 22:25-29.

What is Protestantism? When Luther began the Reformation of the sixteenth century he and his followers protested against many of the doctrines and practices of the Roman Catholic Church. Because they protested they were called Protestants.

What is Democracy? It has not, as so many seem to suppose, anything to do with the Democratic party. Democracy is the opposite of Autocracy. In Autocracy we have a one-man rule, in Democracy the people rule. Our country is a democracy. We, the people, rule. We choose our leaders by voting for them at the polls; we have to do with the making of the laws, and with the keeping of them.

What is the connection between Protestantism and Democracy? One of the principal doctrines of the Protestant Church is that the Word of God is our only rule by which to fix our lives and our Faith. Before Protestantism came into being, certain men told people what to believe, and how to interpret the Word of God. According to our way, each man can interpret the Bible himself. Under an autocratic government one man tells the people what they may do, and what they may not do. In a democracy the people make the laws and decide what shall be done and what shall not be done.

Before the Reformation there were no democracies. Luther gave to the world freedom of thought, and he gave to the world education for all, no matter how poor. Once men had become used to thinking for themselves, they began to realize that many of the things they had to do under the one-man rule of an autocratic government were wrong, and they began to feel also that it was entirely wrong that the government should decide what they were to believe about God. They could not believe as they thought right in the country where they lived, so they found a new country—America.

Once over here, when it came time to make the laws, they saw to it that all the things that had been wrong in their former home, were made right, and as a result we have a democracy, and now that the world war is won, we shall have democracies all over the world, and with them the principles of Protestantism will be spread all over the world, for there will be no places where one man can tell another what he must believe.

JULY 13.

The Church Defended.

By O. C. Rhode.

Scripture Lesson—Isa. 31:4, 5.

In the year 1517 the affairs of the Church were in a sadly mixed up state. Luther had posted his 95 theses on the church door at Wittenberg two years before, and this had started many of the men of the times to thinking on matters of religion.

There were very many people who felt sure that Luther's stand was right, but there were very many more who had not yet become acquainted with the doctrine of "Salvation by Faith," and they were just as sure that the Roman Catholic Church was right. Wherever people met there were discussions on the subject. The poorer and uneducated people talked about it in their homes, while the theologians and college professors talked about it in their conferences.

To try and come to a decision on the matter a debate was arranged for at Leipsig. At first it was to be between Eck, for the Roman Catholics, and Carlstadt for the followers of Luther. But in the papers that Eck wrote before the debate, he attacked so many of the writings of Luther that Luther felt himself called upon to get into the debate himself. He did this, and history gives the record of how well he defended the doctrines and practices of what is now the Lutheran Church. He did it with the full knowledge that it might lead to accusations that would lead to his being tried for heresy.

Today there are many who are attacking the Church. There are many isms which have a doctrine or theory of some kind which does not agree with God's Word, and they are trying to convince people that their way of thinking is the right one, and that the Church is wrong.

When you hear people of this kind talking against the Church, do you defend it? Do you take the part of your Church, and try to get them to see the error of their ways?

If we wish our Church to stand for all time, and if we feel that our Church is right, we should always be ready to stand up in her defense.

There are many ways of attacking the Church. Not attending is one of them, for it gives the world a wrong idea of what the Church stands for. Let us all defend our Church by being with her all the time, by giving our time to the service of God, and by being at all times ready to raise our voice and our power in her defense.

JULY 20.

True Prayer.

By O. C. Rhode.

Scripture Lesson—I Cor. 14:14, 15.

There are many ways of praying, but there is only one way of praying a "true prayer."

True prayer comes from the heart, the lips speak it devoutly, the spirit suggests the words, and the understanding digests and holds the meaning of the spoken words.

We can pray by saying the words of prayer, but unless our heart is in the prayer it avails us little. We can pray by saying the words of prayer, but unless we have God's spirit with us it avails us little. We can pray by saying the words of prayer, but unless our understanding is absorbing every word of the prayer it avails us little.

The best of all true prayers is the Lord's Prayer. We call it the best because Jesus Himself taught us to pray it. In spite of this fact there is no prayer which is so often misused, and none that is so often not made a true prayer, as the Lord's Prayer.

Very often at the close of a service, it matters not whether it be Sunday school or church or Luther League, many of the people are doing about everything else but uttering the Lord's Prayer as a true prayer. Their spirits are afar off, their lips mumble the words, their heart is somewhere else, and their understanding is trying to absorb something very far from the Lord's Prayer.

When we pray we should remember that we are having a conversation of our heart with God. If we will remember this we certainly cannot utter other than words of true prayer.

When we pray we should get everything else out of our hearts. We cannot pray with hate or sinful plans in our hearts. We should open our hearts to the spirit of true prayer, which is the spirit of God. We should speak the

words of prayer with pure lips. We should give our minds nothing to do at the time of prayer except to understand and give true meaning to the words of prayer.

Whether we are praising God in prayer or in song, we should always do it with both spirit and with understanding. If we will do this, we can rest assured that our prayer will be a true prayer and that it will find favor in the eyes of God.

JULY 27.

"Giving: The Old and the New Way."

By O. C. Rhode.

Scripture Lesson—II Cor. 9:6, 7.

Away back in the Old Testament days, God told the people how much to give. He asked them for one-tenth of all they earned.

Today we are asked for what we feel that we can give. That being the case, how shall we determine what or how much to give?

It seems to be a part of human nature to expect to get when we give. When we buy anything for any purpose, we usually have figured out beforehand just what the thing we want to buy is worth to us. Then let us see what we get.

First of all we get God's love, and then, biggest and best of all, God showed His love for us by giving His only Son to die for us, that we might be saved and have everlasting life.

Do you really believe that Jesus died for us? Then, is what He did for us worth a nickel a Sunday? Is it worth a dime? Is it worth enough to you that you think you ought to give some of your time to serving him?

If we really feel and believe that we have a chance for salvation and everlasting life because of what Jesus did for us, we will find that we are not going to figure whether or not what we give is one-tenth of what we have or one-fourth of what we have. We will find that what Christ did for us is worth so much to us that to all our dollars and cents we must add all our love, and all our energy in serving God, and even they we will be able to pay Him back for only a very little of what He has done for us.

Shall we give one-tenth of what we have, like the people of old did? No! We shall give all we can in money and in service and in love, and in every way try to do so much that we can feel that we have done our very best for God.

If we will do this then God will be pleased with us, for in His Word in our lesson, He tells us that "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

Let us give, then, according to our love for God, and He in turn will love us, for God loveth a cheerful giver.

JULY 6.

Stories of True Patriotism.

By Miss Brenda Mehlhouse.

Scripture Lesson—The rule of Christian life. Matt. 7:12.

Introduction—Being a true patriot is not just waving flags and shouting and singing our national airs—it means helping our government by obeying all its laws; it means helping those who need help and making our town and our country a better place in which to live.

Lesson Stories—1. *People Working for Us.* Policemen and firemen are true patriots. They face dangers and hardship for us. They are always ready to protect us. So with the men who work on our great railroads, those who build our homes, who work in our factories, who sail our vessels—all are true patriotic citizens. Are we showing our patriotism by helping them, making their work easier, or not?

2. *Institutions.* One place we can show our patriotism is in our schools. The greatest work boys and girls have to do is to get an education. Are we making the most of every chance which comes to us there? Are we using the library to gain more knowledge, and all the other opportunities which come to us to better educate ourselves? Then there is the hospital, and the other places which are helping people. Girls and boys can work for these. The highest institution of all is the church—and the true Christian patriot will do everything he can to show his loyalty to the church. Faithful attendance, reading God's Word, helping in all the societies to which they belong, are some of the ways in which girls and boys can show their patriotism to their church.

3. *Our Duty to Our Own Town.* Girls and boys can show their patriotism by helping keep the streets clean, by helping whenever there is a parade or demonstration of any kind for the town's interest; they should make use of the playgrounds, or help secure these if there are none in your town. They can turn vacant lots into school gardens and co-operate in many ways to bring about better things for the town's welfare.

Suggestions—Poster, patriotic cards, flags and pictures of some who help us. Invitation—Rosettes of red, white and blue ribbon on card, invitation printed on card. Read stories of patriotism from "Stories of Brotherhood."

JULY 13.

The Eighth Commandment.

By Miss Sarah Mayberry.

"Thou shalt not bear false witness against thy neighbor."

Meaning—"We should so fear and love God, as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions."—Luther.

Suggested Scripture Readings—Matt. 26:57-69, False Witness vs. Christ; Acts 6:8-15, False Witness vs. Stephen. Scripture references in Luther's "Catechism."

Memory Passages—"A good name is rather to be chosen than great riches; and loving favor rather than silver and gold." Prov. 22:1. "Keep thy tongue from evil and thy lips from speaking guile." Ps. 34:13.

Lesson—To keep our physical bodies clean is no mean responsibility but to preserve our souls spotless before God is a duty which involves care and closer watchfulness. Possibly it would not be so difficult if it were a matter concerning but two persons—God and ourselves.

But God has placed us among other human individuals created also after His own image, into whose bosoms He has also breathed a living soul. With them we must live, and move and have our being, as a part in the machinery of a gigantic social organism, in consequence of which it becomes our duty to get along with them. The rule of this social relationship is expressed by St. Paul (Rom. 13:8): "Owe no man anything but to love one another." Brotherly love then is the keynote.

That God realized the gravity of this obligation is evident from the fact that the Law contains but three commands respecting our duty to God, whereas to control the relationship of man to man seven decrees were necessary. One of the best ways of rendering service to God is by the exercise of our duty to our fellowman.

Does this present a problem? Surely we would speak naught but good of our associates. How beautiful to think that all humanity is working together in harmony to please God, to glorify Him, and truly to merit the rich blessings with which He endows us! Alas; We need but to read a few pages into the Scripture

narrative to learn that Cain out of jealousy slew Abel, his brother. Again Jacob, attired in skins, stood before his dim-sighted father and deliberately declared, "I am Esau; I have brought the venison for you." (Gen. 27.) Later, Joseph's wicked brothers sent home his blood-stained coat, with the false message, "We found this, but we don't know where Joseph is." (Gen. 37.)

As we scan the pages of universal history, we glean from the long accounts of war and bloodshed that human beings have not always harmonized. As individuals have belied and betrayed one another, so nations have overvalued themselves and undervalued their neighbors, infected with the germ of selfishness. How unfortunate it is that we cannot endure success for our fellowman that when some one praises him we reply, "Yes, that is true, but—!" By so doing our own name and honor is endangered.

"The object of this commandment is to secure truthfulness and to guard our good name," which the psalmist regards as more worthy than great riches. All sins of tongue, such as lying, slandering, betraying, or circulating evil reports, as well as sins of action whereby we injure or molest our neighbor, are forbidden. A lie is a conscious falsehood uttered with the purpose of deceiving, and is never justifiable. The inevitable end of those sinful beings who have sold their good name to the Devil in the hope of acquiring worldly wealth and power, should be examples sufficient for us.

We have no right to judge our fellowman publicly unless called upon to do so by a court of justice, for earthly governments are God's agencies for the execution of wrath upon sinners. When thus called to render an account it is supremely sinful to accept bribes in return for false testimony. Everything which cannot be properly proved is false witness.

If you perceive sinful error in your fellowman, having assured yourself that you are correct, having plucked the beam out of your own eye, do not publish broadcast this unfortunate mistake, but "go and tell him his fault between thee and him alone." "If he hear thee, thou hast gained thy brother," and indeed you will find him a truer friend. This method will be practicable in most cases, and furthermore it will be pleasing to God.

Keep constantly in mind that you, too, are capable of sin, that your actions may provoke criticism from your associates. If you love your neighbor as you "ought" to love yourself you will pray for him, that he may be forgiven, that he may come to repentance in time, and glorify God by his life. This will strengthen your own soul, and will help you to be true to your own convictions.

"To thine own self be true,
And it must follow as the night the day,
Thou cans't not then be false to any man."

JULY 20.

The Words of Jesus.

By Miss Sarah Mayberry.

Suggested Scripture Reading—John 16.

Memory Passages—Matt. 24:34-35. "Verily I say unto you, this generation shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." John 7:46 (at the trial). "The officers answered, never man spake like this man."

Hint—If individual members of the League were instructed to read or recite from memory some favorite portions of Christ's sayings while on earth, it would add to the interest of the meeting, and would bring to light some facts about people's appreciation of Christ's words.

Lesson—Says Dean Farrar: "There is not one syllable in the Gospels or in the Epistles respecting the appearance of His form or face. Nor is there any trace of any reference to it in the literature of the first two centuries."

If some one were to ask you, "How do you best remember friends from whom you are separated: by their personal appearance, or by what they said when in your presence?" in most cases the answer would come, "The gems of thought expressed by their lips we cherish as precious treasures, for 'Out of the abundance of the heart the mouth speaketh.'"

Though no one of us has ever seen Christ face to face, our desire for communion with Him is stimulated greatly by reading and studying the beautiful words which fell from His lips during the thirty-three years of His early life, while He was exercising his mission of Prophet, Priest and King.

Neither rhetoric nor oratory could express the power of His diction better than the words, "Never man spake like this man," for "He did no sin, neither was guile found in His mouth." (I. Pet. 2:22.)

If every part of the Bible were suddenly removed from us except the words spoken by the Saviour, much indeed would be lost of history and prophecy, but there would still remain enough to keep man firm in the faith, in the hope for Eternal Life. There would be the gospel of truth, righteousness, and holiness, the law of love, to guide the progress of nations; there would be comfort for the sick and sorrowing, and hope for the faint-hearted.

At the age of twelve this child, who had always been so responsive to the home ties of His pious Jewish family, astounded His parents by exclaiming, "Wist ye not that I must be about my Father's business?" Mary had treasured many things in her heart from His infancy, but this mystery was baffling. A little later, He surprised John the Baptist, who refused at first to baptize Jesus, by imploring, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

But we cannot stop to examine every word that He spoke. Let it suffice to look into His views upon a few general principles of life.

His Ideas About the Home—From the beginning of His ministry until His death He was homeless, though as a genial guest He enjoyed the hospitality of friends. Coming as the Redeemer, He consented to be born and share the home life, sanctifying it forever. He was unwilling to die before His mother was comfortably provided for, John 19:26-27. The child's duty to parents is expressed in Mark 7:10-13.

About the Church—Brought up in the Jewish Church, He endeavored to purify it, John 2:10-16. In Matt. 16:18 He calls Himself the Rock upon which the church is founded, a congregation of the elect where the truth is preached and the sacraments administered. To the church he gives a promise, Matt. 28:20, "Lo! I am with you alway."

About the Bible—For this He had great reverence. "Search the Scriptures" and practise their precepts.

As a Teacher—By this name He was called most frequently, Master, while His followers were known as disciples. His teaching comprised every field of doctrine, the Fatherhood of God the Brotherhood of Man, Salvation by Faith, and Eternal Life. Read the Sermon on the Mount. "No man can come unto the Father except by me."

As a Preacher—"Repent, for the kingdom of Heaven is at hand" was His sermon in a word. How He must have inspired men to believe when He said, "I am the Living Water," "I am the Bread of Life," "I am the Light of the World." What a thrill those humble shepherds must have felt when He proclaimed, "I am the

Good Shepherd." I know my sheep and love them.

As a Man of Prayer—However, we draw closest to Him by observing His prayer life. Possibly His greatest prayers were in silence, for He isolated Himself for months at a time. But He has given us a model prayer in Matt. 6, and in His great Intercessory Prayer He has proved how sincere He was in His mission upon earth. Read John 17.

These will suggest only a few of His matchless words. Go with Him to Calvary, and review the words spoken from the cross. Study His relations to the state, to society, to the rich, the poor, and to His enemies.

Then remember that His Spirit is still with us, that we, too, are sharers of His last great commission, "Go and teach," and "In a little while I shall come again."

"A man's best Life!
A man's best Love!
A perfect Life, in perfect Labor wrought."

JULY 27.

Animals and Birds of the Holy Land.

By Miss Sarah Mayberry.

Suggested Sripture Readings—Gen. 1:20-28, Creation of Animals; Ps. 148, All Creatures Praise God. Ps. 50:10-11.

Memory Passage—"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Matt. 10:29.

Lesson—

"All things right and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

God had a great purpose when He commanded the earth to bring forth moving creatures—cattle, and creeping things, the beasts of the earth, winged fowls, and the fish of the sea. When on the sixth day He formed man, an environment had been established for him; the earth was provided and appointed with necessities to supply man's daily needs.

Imagine that all the animals and birds were removed from your State. What a dismal calm would pervade the air of the bright spring mornings with no robins outside your window to chant their praises to their Maker!

In beautiful Palestine, where God destined the Saviour of the world to live, He provided a great variety of species of animal life. In His boyhood Jesus was surrounded by many animals and birds, from which He learned some beautiful lessons useful to Him during the three years of public ministry. Palestine is but a small country, about the size of Vermont, but within its mountains and valleys, and along its rivers and lakes are found eighty species of mammals.

Wild Animals—The forests, brushwood and caves along Jordan were infested with lions, stories of which abound in the Bible, e. g., that of Samson and the lion, of Daniel in the lion's den, and of David, who successfully gave chase to a lion that had snatched a lamb from his flock.

In the Lebanon mountains roams the bear, still dreaded in personal encounter for his wily habit of loosening large stones with his paws and casting them upon pursuers. Stealthily also is the panther, which sneaks along the sides of Mt. Carmel and through the forests of Galilee. David showed knowledge of the hunting habits of the panther when he said, "He croucheth and humbleth himself that he may catch the poor." It is possible to tame these for use in hunting gazelles, more commonly called hinds, or harts. David makes Solomon sing, "My beloved is like a roe or young hart; behold, he cometh skipping upon the hills." Throughout Palestine and Syria these timid harts descend at night to feed upon the lilies; beautiful to behold are they for swiftness and gentleness.

Foxes and jackals are common, Samson having caught three hundred of them at one time. Hungry, cruel wolves were the terror of the shepherds, and furnished the subject for many a comparison. Matt. 7:15 bids us beware of men who are wolves arrayed in sheep's clothing.

The prophet Isaiah gives us beautiful pictures of the taming of these wild animals. You will recall the painting of the little child with his arm about the neck of a lion, and the accompanying thought, "And a little child shall lead them."

Then, too, there are domestic animals used as companions and beasts of burden.

Among these is the wild dog used by the Hebrews to guard their flocks (Job 30:1) because of their lusty yelp upon the appearance of a stranger.

Throughout the Bible we read of horses in connection with war. David, defeating the King of Syria, kept from the slaughter horses enough for a hundred chariots. Solomon had 12,000 cavalry horses. The ass and donkey were kept for peaceful labors, because of their surefootedness, and patience in bearing burdens. The Saviour Himself entered Jerusalem riding upon an ass. The Jews were forbidden by law to raise mules, but these were imported, and proved more serviceable than the camel or ass.

In the East the camel was a source of wealth and a means of travel. The Midianites owned camels innumerable; the Queen of Sheba came to Solomon with camels. Unlike the ox, the camel was not permitted to be used for food; however, the milk was largely consumed, while the hair was woven into a coarse cloth for garments. Oxen ploughed the land and threshed the harvest.

For the sacrifice in the Temple not only oxen and sheep, but calves, lambs and kids were used. For the poorer classes the goat was cheaper, and yielded milk as well.

Of birds there are about 350 species. Of these the pigeon and turtle dove were used for sacrifice and as food. There are a few brightly colored birds like the kingfisher and the sunbird, but more noticeable than these are the birds of prey such as vultures, eagles, falcons, kites and buzzards. The Hebrew word "sparrow" would apply to all small perching birds, of which great numbers are found in the Holy Land.

With such surroundings of animal life the Saviour lived, and ministered to men. From them He drew beautiful lessons to teach those who followed Him. If they received God's care, and in their own separate way gave thanks for it, how much more, then, does God care for us, who could do so much for Him?

"He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who doeth all things well."

—

CRAB FISHING

Crabbing is one of the industries along the coast of Virginia. Barrels of crabs were loaded on our boat at each landing. We sailed from Mobjock Bay to Norfolk, and the principal port of our cargo was crabs for the markets, and finally for the tables of the epicures of our great cities.

It is interesting in this connection to learn from scientific gentlemen that twenty

thousand years ago crabbing was known. British archaeologists find traces of traps among the prehistoric Scots. To many of our readers this account will be entertaining.

Wicker traps for crabs aided prehistoric man in forming his menu some 20,000 years ago. Important discoveries made by an expedition of Glasgow antiquarians may solve the problem of chronological valuation. This was made on the island of Oronsay, off the coast of Scotland.

A considerable quantity of material taken from the sites on which the party worked has been delivered at the South Kensington Natural History Museum. The experts there are investigating the discoveries.

As a result of the expedition it has been proved there existed at one time (about 20,000 years ago) on the shores of Scotland prehistoric shore-dwellers. They had a method of constructing traps, perhaps of wicker work, which they sunk in deep water to catch crabs. The man of that remote period had already learned the value of the deep-sea crab as an article of food. The remains found on the island have proved the existence of man somewhere between the later phases of the older Stone Age and the earlier phases of the younger Stone Age, in other words, between the Palaeolithic and Neolithic Ages.

His diet was more varied than that of the average Englishman today. He ate hazel nuts chiefly. In the refuse of his kitchens have been discovered many evidences of this. He had also some two dozen specimens of molluscs from which to select. In his larder have been found several dozen specimens of fish. The great auk was one of his dishes of wildfowl.

The explorers found what was even more interesting than this. The prehistoric islander must have been a great hunter and lived happily on feasts of red deer and swine. It is believed from the remains on the island that at one time this curious man must have been something of a sailor, to gain the mainland, unless the mainland was joined to Oronsay by a strip of land which has since disappeared. The theory that finds most credence with the experts is that the prehistoric man made some sort of boat out of the skins of beasts slain in the chase, and stretched these on frames of wickerwork. Every evidence that has come to the hands of the explorers points to a period of great antiquity. With the exception of two relics, England, Ireland and Wales had not yielded any discovery that threw light on the period mentioned above, but a few sites had become known in the Hebrides and on the West Coast of Scotland.

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